

Volume 148

MARCH 1950

Number 3

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Home Missions Council, Roland Giduz Photo

Itinerant Missionary Service to America's Migrant Population

In This Issue

THE CHANGING AND THE CHANGELESS IN HOME MISSIONS

By R. Dean Goodwin

Mr. and Mrs. Northern Baptist

The next two months will require the very best from all Northern Baptists. These months will decide whether or not we can face the tremendous needs of our missionary organizations, and fulfill our obligations without a special campaign.

Last year the Shares of Success brought in about \$1,200,000 in the last three months of the year. That amount was included in the total giving of about \$5,800,000 for the Unified Budget. In San Francisco, a budget just 6 per cent higher or \$6,173,830 was adopted. That was agreed upon as a realistic budget, and one that could be raised without a nationally publicized special campaign.

Now as we approach the last two months of the year it is apparent that if we are to eliminate a deficit of \$1,000,000, churches and individuals must give as much as they gave in the Shares of Success effort plus 6 per cent. At present our giving is only 1 per cent above last year's giving. This is very disturbing, since we need an increase of about 23 per cent at this point if we are to cover the amount raised by last year's special effort.

We have kept faith with the expressed desires of our people in not planning a special campaign. Will you keep faith with our missionaries, at home and abroad, with our state and city work, with our youth work in church and campus, with every phase of our work, by accepting personal responsibility for the complete raising of the goal in your church?

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MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, K. A. Roadarmel, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson

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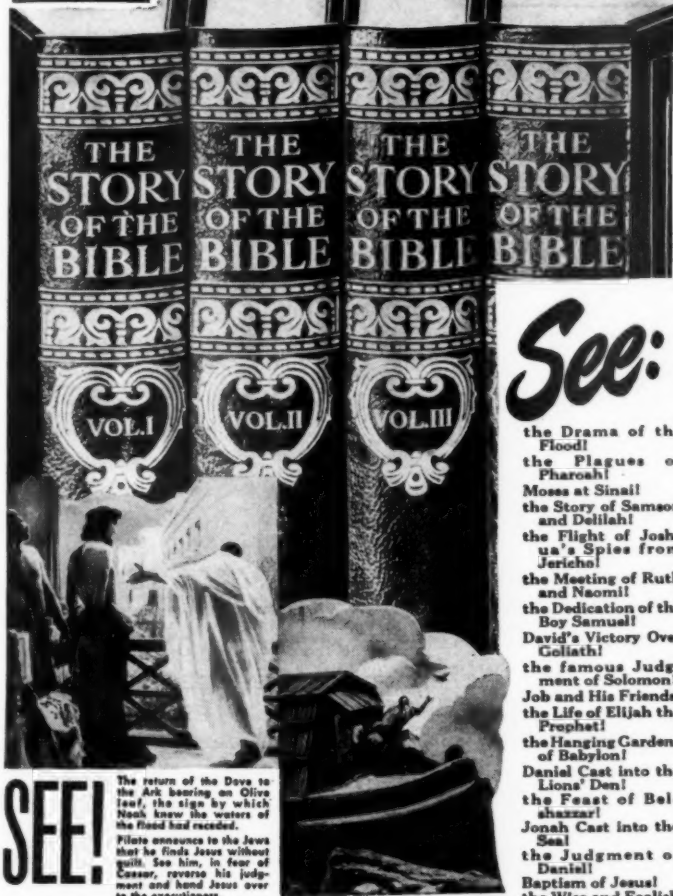
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An International Baptist Magazine

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MARGARET G. MACOSKEY,
Assistant to the Editor

HORACE H. HUNT,
Business Manager

DEPARTMENTAL EDITORS

R. DEAN GOODWIN

ARNOLD T. ÖHRN

ADA P. STEARNS

REUBEN E. NELSON

HELEN C. SCHMITZ

JOHN W. THOMAS

DOROTHY A. STEVENS

JESSE R. WILSON

Field Correspondents in Four Continents

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For subscription rates see page 131

Vol. 148

MARCH, 1950

No. 3

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THE QUIZ COLUMN

MARCH

NOTE—Questions are taken from all pages and occasionally advertisements.
The Contest is open only to subscribers.

- Who cycled through Germany in 1927?
- As a denomination our problem is to safeguard what?
- Who is a great-grandson of William Dean?
- Who said, "Only the fool wants war"?
- Who helped establish Wayland Academy at Hangchow?
- Whom did Elizabeth Stafford marry on September 12, 1907?
- Who is called "the friend of island women"?
- Who has not had a father for a long time?
- What ship sailed from New York on November 17, 1949?

Note that this contest began with the issue of September, 1949, runs through June, 1950, and is open only to subscribers.

- Who made a dynamic speech at Boston 36 years ago?
- What maintains an office in Washington, D. C.?
- Who was made aware of back muscles that never ached before?
- Who is in his 77th year?
- Who was born in the Emmanuel Hospital at Capiz, P. I.?
- Who received degrees of A.B. and A.M. from Harvard?
- Who served as pastor at Oregon City, Oregon?
- Who served at the Federal Hill Christian Center?
- What do Protestants love more than unity?

Rules for 1949-1950

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by
July 31, 1950 to receive credit.

WHO'S WHO

In This Issue

► EDWIN T. DAHLBERG is pastor of the First Baptist Church of Syracuse, N. Y. For the past three years he has been Chairman of the Northern Convention Commission of Review.

► FRANKLIN D. ELMER, JR., is pastor of the First Baptist Church of Flint, Mich.

A CITY HARD TO REACH

The following report comes from Reno, Nev. "This city is a hard one to reach . . . some felt it could not be done. But we are exceedingly grateful for the Conferences on Christ and World Need which filled our largest church auditorium for a solid week. Our church leaders are greatly encouraged towards further effort."
— Rev. Earl S. Barnett, for the Ministerial Association, Reno, Nev.



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► ELMER A. FRIDELL is the Foreign Mission Board's Foreign Secretary for mission fields in the Far East.

► R. DEAN GOODWIN is the Home Mission Board's Secretary of Public Relations.

► MRS. S. L. HALSEY is a member of the Board of Managers of the Woman's American Baptist Home Mission Society. She lives in Long Beach, Cal.

► KATHERINE B. LUEBECK is the widow of Bruno H. Luebeck, missionary in South China who died on the field March 25, 1941. She is carrying on as an evangelistic missionary in Swatow.

► PANDIT JAWAHARLAL NEHRU is Prime Minister of the new Union of India.

► ELIZABETH Y. WYATT is the wife of Rev. H. O. Wyatt, Director of State Missions and Church Extension in New Jersey. They served as missionaries in Burma 1932-1938.

Instructions to Subscribers

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When reporting change of address send both the old and the new address.

In Need of More than Paint

CARTOON NUMBER 167 BY CHARLES A. WELLS



PAIN is very necessary for the protection and beautification of our homes, our business plants, and our public buildings. But paint cannot replace broken beams, rusted nails, sagging floors, or rotting joints. In such cases drastic repair work must precede any paint job.

In these days much effort is being expended to improve the social and economic structures around us by methods which, like paint, do not go deep enough. We need laws to regulate, curb, and govern; we need education to cultivate, teach, and enlighten. But these are the surfaces of life, like coats of paint on a building. Beneath them are the selfishness, greed, hatred, and other motivating qualities of life and of the inner self from which spring the attitudes and actions of men. These can be reached only by the transforming experience of religion.

A surface veneer of paint may temporarily hide these qualities. It can never change them. Only the regenerating influence of a vital and redeeming Christian faith can rebuild broken lives, straighten warped concepts, and cleanse the decayed standards of human conduct. This is the task of the church. It can never be taken over by the school or the legislature. If the inner reconstruction by the church is omitted, the surface veneering by the school or the legislature will prove futile.—

CHARLES A. WELLS.

CHRISTIAN EDUCATION

BEGINNING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation. Although tuition fees have been increased, this increase in revenue is offset by higher costs of operation, and by decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support.

They can be recommended with confidence to any young people in your church who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.

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LETTERS

From the Editor's Mail Bag

The quotations in *MISSIONS*, "the Catholic doctor is in perpetual subordination to the priest", and "the doctor must save the unborn baby and permit the mother to die", reminded me that these ideas were rampant in the small town from which I came, forcing fearful Protestant mothers to go to a very inferior hospital rather than to the fine Roman Catholic Mercy Hospital where the loving devotion which the Sisters gave to all who were sick, regardless of background, was in definite contrast to that of the socially minded, sometimes scatterbrained trainees in the other institution. I

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wondered how intelligent people could help but see it. I was amazed as I read many wonderful reports of what Baptists were doing, and yet so many digs and pricks aimed to fan the flames of prejudice against Roman Catholics. We work so hard in our Baptist church schools and churches to train our boys and girls, men and women to under-

EASTERN

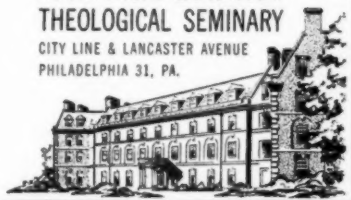
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stand and live at peace with their neighbors that it hurts to have our work undermined by such references. Cannot we have a positive and friendly approach without this negative emphasis?—*Edith L. Braack, Rochester, N. Y.*



I write to express my appreciation of *MISSIONS*. I am glad that you publish so many letters from your readers. Your editorials and leading articles are informative and challenging. I was particularly glad to read your review of Paul Blanshard's, *American Freedom and Catholic Power*. We need your continuous sounding of the alarm against the power politics of the Roman Catholic Hierarchy.—*Rev. David Gustafson, Weirton, West Va.*



I note that *MISSIONS*, like the Northern Baptist Convention, is a devotee of the Federal Council of Churches. The Word of God says, "Come out, be separate." "How can light fellowship with darkness." The Federal Council long ceased to be a Protestant body. The Northern Baptist Convention joined it 40 years ago and now the Southern Baptists are joining it. That is the greatest sin that Baptists will have to answer for because it is leading them into being

MISSIONS

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President Harold W. Richardson

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FRANKLIN COLLEGE

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partakers of the Apostate Church.—
Eva Fullbright, Colorado Springs, Col.

NOTE.—Reader Fullbright is in error in that Southern Baptists are not joining the Federal Council and apparently have no expectation of doing so.—Ed

As always I read each copy of *MISSIONS* quite thoroughly and with a sense of anticipation as each feature comes along. The feature, "The Missionary Family Circle", is most welcome. These news items about our missionary personalities are not only enlightening but give a more intimate relationship between them and us. Through these pages I know I shall

become acquainted with a larger circle of members of our missionary family.

—*Rev. Evan J. Shearman*, Garden City, N. Y.

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Gustav A. Lehman—

"Music and the Service of Worship"

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"Preaching: Timeless and Timely"

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"Roman Catholicism in Contemporary
America"

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I object to the first paragraph in your leading editorial in January. I cannot understand why such a paragraph should have been published. The Roman Catholic Church is a heresy of the Christian faith. Who cares whether or not the Pope opens a door to his Holy year? Next you will probably be informing Baptists that the Pope really found the bones of Peter and you will try to explain how significant such a hoax is for Christianity. I am one of many Baptist pastors who is working hard for Christian unity. I attended the first assembly of the World Council of Churches in 1948 at Amsterdam. But there is a limit. Please let us have nothing more on or about the Roman Catholic Church except as it is necessary to show that the Baptist interpretation of the Christian faith is more true to the teachings of the New Testament.—*Rev. Rudolph Loidolt, Bloomington, Ill.*

Please accept my congratulations to you on the completion of 17 years as Editor of *MISSIONS*. You have made it

one of the outstanding religious publications of the nation, and all of us

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as Baptists are indebted to you. I never read it without profit and I am sure my experience is typical of all your subscribers.—*Prof. J. Duane Squires, New London, N. H.*

NOTE—To Prof. J. D. Squires and many other congratulators, hearty thanks.—ED.

With reference to Karl Weiss' regret in *MISSIONS* that there are not more Baptist homes for the aged in this country, it is evident that since he is a resident of Connecticut, the criticism must necessarily fall with particular force upon his own state. Your readers will therefore be glad to learn of the recent gift to the Connecticut Baptist State Convention by Mr. and Mrs. A. D. Pierce of Brooklyn, Conn., of their 18-room farm house and many acres of grounds to be used for developing a Baptist Home for the Aged. The Convention accepted the gift with deep appreciation and resolved to proceed with raising necessary funds to erect additional buildings so as to make

(Continued on page 137)

CLOSE TO THE HEART OF THE NORTHERN BAPTIST CONVENTION

*B. M. T. S. HAS OPENED ITS FACILITIES
TO THE FOLLOWING GROUPS THIS SCHOOL YEAR*

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For information, write to MISS EDNA R. HOWE, Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, N. Y. or DR. G. PITT BEERS, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

(Continued from page 135)

the Home a reality. Thus one new step has been taken by Baptists to solve the problem of residence for their aged Baptists.—*Rev. Frank T. Hadley, Hartford, Conn.*

I read *MISSIONS* with great interest month by month and I am impressed by your periodic emphasis on the work of the World Council of Churches. I want you to know how grateful I feel that we Baptists have *MISSIONS'* leadership in this great cause.—*Rev. W. S. K. Yeaple, Concord, N. H.*

The complaint of our educated minister in the November issue arouses my sympathy and wonderment. The experience of 25 years as State Convention Secretary enables me to explain in part at least why some educated ministers are overlooked by churches seeking pastors. I have seen cases where higher and extensive academic and theological education seemed to remove the "scholar" from practical touch with and sympathy for the average person by smothering passion and compassion for the common folks and lifting him intellectually above their heads. Maybe this type is naturally lacking in soul sensitiveness and follows a dominant ambition to

be only a scholar rather than develop pastoral aspirations. The majority of people want warm, soulful, sincere, energetic, direct preaching expressed in simple terms. I profoundly believe in an educated ministry but an education that includes more than the intellect. A minister lacking in passion, compassion, and evangelistic fervor is more like a college professor than a gospel preacher. Much of the training for capable and acceptable ministers is not to be found in schools. A close daily walk with Christ, a soul saturated with the gospel, and an understanding fellowship with folks is a good post-graduate course.—*Rev. J. F. Watson, Woodinville, Wash.*

As Editor of *MISSIONS* you have a big job and you are making a whale of a success at it. More power to your arm.—*Rev. J. N. Garst, Bellfair, Wash.*

I enjoy *MISSIONS* immensely, particularly its progressive, prophetic, and Christian editorial policy.—*Rev. Tru-tomu Fukuyama, Seattle, Wash.*

We at our house think that *MISSIONS* is tops, especially your courageous editorials. More power to you! —*Mrs. E. R. Brown, Los Angeles, Cal.*

(Continued on page 191)

JAPAN

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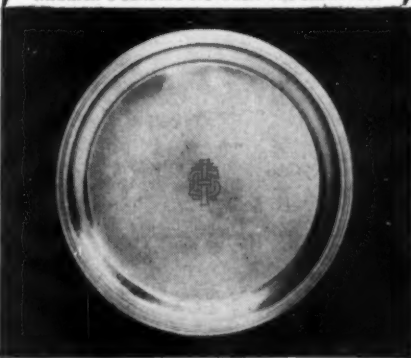
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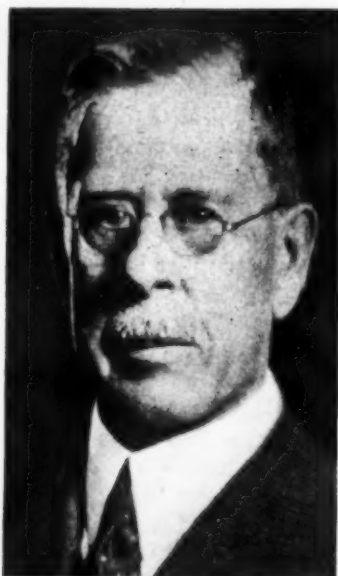
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THE COMMISSION OF REVIEW



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MISSIONS

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MARCH 1950

Review Without Preview

AS a public service MISSIONS devotes eleven pages to the report of the Commission of Review which was appointed at the Atlantic City Convention in 1947 to report at Boston in 1950. Space limits prevent publication in full. What is printed is adequate to set forth the Commission's purpose and its 25 proposals. Readers of MISSIONS constitute the most intelligent members of our churches. They will sustain their prestige by reading this report and acquiring advance knowledge of what will be argued at Boston. If you do or do not like this report, write to the Editor or to the Chairman of the Commission.

Unqualified praise is surely due the ten members of the Commission for their immense service and their noteworthy report. Endless time, nine meetings, huge correspondence, many interviews, long conferences, were required. The proposals are valid, timely, indeed urgent. Their adoption should contribute to Baptist unity, solidarity, efficiency, democracy, more intimate fellowship. Moreover, with restrained realism and commendable courage the Commission has brought into the open several unresolved tensions in our corporate life, our continued doctrinal cleavage, a dangerous trend from cooperative action toward unilateral decision, and the conflict between Baptist isolationism and Protestant cooperation.

Nevertheless the adoption of this report will not usher in a Baptist millennium. Of no value is the new Convention title, AMERICAN, if the new inherits the controversies of the old. A renamed Council on Missionary Cooperation will accomplish little if multilateral agreement gives way to unilateral decision. Missionary society mergers will be futile if not sustained by a contagious missionary enthusiasm and a

desire to expand our world service at this time of limitless need. New regulations for board memberships and quotas of delegates become meaningless if historic Baptist freedom is to be repudiated and creedal tests are imposed for Convention fellowship and service.

The report's only defect is insufficient attention to the last phrase in its charter, "looking toward a mighty future of our faith", which the Commission presumably had no time to explore. So its 25 specific proposals lie entirely in the realm of denominational machinery. Surely something more is needed, a missing essential that is found only in the realm of the spirit. We need a future strategy, an enlarged program of service, a proposed line of march, an appraisal of what we did yesterday and should do tomorrow, a radiating power, a directive as to where we go from Boston. Every car driver knows the necessity of periodic engine tune-ups, valve alignments, carburetor adjustments, new tires. The Commission has thoroughly overhauled the denominational car. But the car is of no use unless the driver has abundant power in the gas tank and knows where he is going.

In 1923 at another Atlantic City Convention the late President W. H. P. Faunce in his keynote address said with prophetic emphasis,

We live in an overorganized world and we may be devoured by our machinery. Our great need is not more wheels or pulleys, *but more life behind the mechanism!*

The Commission had no mandate to create more life behind the vastly improved mechanism which it presents at Boston. Yet that is what we need supremely: more life, more power, a sense of direction, and a Baptist strategy that will indeed assure "a mighty future of our faith" as loyal followers of Jesus Christ.

The World Today

Current Events of Missionary Interest



Mohammedans of India at prayer. Will they pray in the newly established national language?

India Will Also Be Called Bharat And Its Language Will Be Hindi

DURING the next 15 years the English language will continue to be used in India for official purposes. At the end of that period, as reported in *Worldover Press*, India will use Hindi as the national language. By act of the Indian Constitutional Assembly it will be the duty of the government to promote the popular use of Hindi so that it will eventually serve as the medium of expression for all groups, castes, races, in the composite culture and national life of India. The Assembly also voted that India shall be known to the outside world by the alternative name of Bharat. "Never before in our history," declared Dr. Rajendra Prasad, Assembly President, "have we had one language recognized as the official language in the country as a whole. We have accomplished the political union of India. We shall now forge another link that will bind us together from one end of India to the other." Although Hindi becomes the national language, English will not be dropped

entirely. The Act of the Assembly authorizes its use "for certain specified purposes." Whether the people of India, accustomed for centuries to use Tamil, Telugu, and numerous other languages can now be persuaded to forget them and all learn Hindi, human nature being what it is, remains to be seen. In any event, during the next 15 years all foreign missionaries in service in India and all new missionaries to be appointed will have adequate time in which to learn Hindi. The British and Foreign Bible Society is also given time in which to now add one more language to the more than a thousand in which the Bible, in whole or in part, has been translated.

Football Race Prejudice In a Church Affiliated College

LAST fall's football game between Kenyon College and the University of the South was cancelled because the former college had two Negro players on its team. Both colleges are Episcopal Church affiliated institutions. "The policy of segregation on the part of one of these colleges is a matter to cause

churchmen to blush for shame", said *The Living Church* (Episcopal Church paper), in an editorial criticism. "The secular sports world has long since solved this problem, but the Church finds race a barrier to sportsmanship and athletic fellowship. And there are those who say that the Episcopal Church does not practice racial discrimination!" There would have been no football games in the Yale Bowl last year if the colleges against whom Yale was scheduled to play had objected to Yale's distinguished Negro captain. American baseball fans are now so accustomed to seeing Jack Robinson steal bases that they would send up a mighty howl of protest if any other team refused to play the Brooklyn Dodgers because he was on its team. The Christian church simply cannot afford to have private colleges or secular sports organizations get ahead of the church in removing the barriers of race prejudice.

Three Lynchings of Negroes Helped the Spread of Communism

THE calendar year 1949 recorded three lynchings, two in Georgia and one in Mississippi. The three victims were Negroes. One Negro who was charged merely with "creating a disturbance", was taken from his jail by a mob and shot to death. Another whose horse and buggy did not turn to the side of the road fast enough to permit a speeding automobile to pass, was beaten to death by the white men who rode in the car. The third Negro had asked several white men not to fish in a pond which was on his private property. So they killed him. *For these three deliberate murders nobody was punished!* The murderers never calculated how many millions of additional communists would be enrolled throughout the world as a result of these crimes. Fortunately in 14 other instances where 17 Negroes might have been killed, courageous and determined officers of the law prevented the lynchings. However, there were several cases in 1949 where Negroes were put to death

that were similar to lynchings, but these were not so classified because the crimes were committed by one or two persons instead of by mobs. In all cases the murders of the Negroes were not prompted by crimes committed by them which have heretofore resulted in such mob action, but were motivated solely by blind, fanatical, race prejudice. The three lynchings of 1949 were doubtless publicized in newspapers and radio broadcasts in Europe and Asia and exploited by Soviet Russia as propaganda in the interests of communism. Little does a mob of American white men realize when it lynches a Negro, and little do Southern Senators appreciate how their filibuster against a federal anti-lynching bill promotes the spread of communism across the earth.

Innocent People Always Must Pay the Ultimate Cost of War

THE way of the transgressor is hard and the innocent always suffer with the guilty. This is painfully demonstrated in the figures recording the cost of the war to Japan. According to calculations by the U. S. Economic Stabilization Board the war cost the Japanese people in money a total of \$31,000,000,000. In property damage Japan lost 2,252,000 totally destroyed buildings, houses, factories, office buildings, etc. of which 695,000 were in Tokyo. Loss of life, which includes military personnel and civilians, totalled 1,850,000 of whom 668,000 were killed in Japan and the remainder in China, Korea, and on the islands of the Pacific. The loss of life and property in Germany, Poland, Russia, is doubtless immensely higher. Contemplating these figures it seems utter madness that some people should today be advocating another war. What Dr. John Howard Melish said recently in a sermon is ghastly in its intimations. "Only the fool wants war", said he. "Under modern conditions of warfare such as chemicals, germs, atomic bombs, anybody who talks about the next war should be shut up in an insane asylum."

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

IN CZECHOSLOVAKIA WE CAN OBSERVE what happens when the government takes over the Church. In Spain we can observe what happens when the Church takes over the government. I do not like either.—*U.S. Congressman Graham A. Barden*



ALTHOUGH WE ARE IN THE MIDST of great uncertainties in China, the needs of the Chinese people are the same as they have always been, and they

are the same people. And that is why we are here.—*Velva Brown, M.D. Swatow, China.*



THE CHURCH IS THE CONSCIENCE of the state and if it ceases to be morally sensitive society plunges downward.—*Rev. Ralph W. Sockman*



THAT WHICH IS MORALLY WRONG can never be politically right.—*Madame Chiang Kai-shek.*

The End of Something and the Beginning of Nothing

By FRANKLIN D. ELMER, JR.



Acme Photo

A peaceful mass demonstration of Germans in one of the public squares of Munich. Note the ruins in the background and the gutted shells of what had been masterpieces in architecture

ACCEPTING an invitation to visit the First Baptist Church in Munich, Germany, Mrs. Elmer and I spent a week-end in that city. We came away with some disturbing observations saturated with mixed emotions. Only now, after several months, they are beginning to take on meaning. Somehow we feel it is an experience every American ought to have to appreciate the nature of today's world problems.

Here are three observations which seem to have a real bearing on the present state of the world.

I. *For multitudes of people the war is not yet over!* We are inclined to forget this in America where the scars of war are not obvious in endless expanses of ruins. But a weekend in Munich will convince anyone that people there will be living with the war for a long, long time. It took hundreds of years to create a city such as

The pastor of the First Baptist Church in Flint, Michigan, spent a week-end in Munich, Germany, with the lost generation of that devastated land, and shares with the readers of MISSIONS several discerning impressions two of which are disturbing and pessimistic while the third offers hope and encouragement

Munich was, with its glorious public buildings, its lovely churches, its vast business center, and its magnificent palaces. Today — the once proud railway station at the heart of the city is an empty shell. The Opera House where Wagnerian opera was played to audiences which came from all over the world is an eyeless skull. Countless business blocks are heaps of rubble and twisted pipes. Churches which were the pride of Christian art stand like gaunt, burned-out fire pits. For endless vistas this is observa-

ble, for Munich suffered 70% building damage. And the people remember with horror the eight days when most of the ruin was caused, those terrifying eight days when huge flights of American bombers came over the city at eleven o'clock each day and for an hour they rained upon the city hellish loads of fire bombs. In those raids more than 30,000 people died and multitudes more were scarred in mind or body for life.

A city built over the course of centuries cannot be rebuilt in a year, or in a generation. Those people will have to live the rest of their lives amid these ruins. Children growing up now will never know the meaning of any city except one which is digging itself out of its ruins.

Driving through the streets of Munich in our little rented French car, we had the feeling that very little had been done in four years to clear away the mess. But when we were shown the valley to the northwest which was being filled to the top with mountainous quantities of rubble carted out of the city, we could see not only how much has been done, but how much remains to be done.

If only physical damage was the factor, that would be one thing. But the ruins of the city are only the surface scars, symbolizing the deep spiritual wounds inflicted upon the people by

the horrors through which they have lived. For them almost everything was destroyed. The glory of their past is gone, their future is a great dark void. Young people in Munich are intense and deeply serious. They must be, for they are faced with a problem few American youth can begin to understand. They do not know what kind of an economic system to prepare themselves for. They have no clue as to what their political future will be. There is no cultural pattern for them to cling to. For them the war was the end of something and the beginning of nothing. Until new leadership arises in Germany, and new voices from out their own people call them to a new challenge, they will be a generation of gropers. They come as close to being a lost generation as one can imagine.

The night before we entered Munich we were guests at an American Army hospital on the edge of the ruins of Stuttgart. Contemplating in my subconscious mind the hideous ruins we had seen, I dreamed a dream of Man building himself a great tower of mechanical and engineering triumphs. Higher and higher it grew, and Man marvelled at his own genius. But then, because he had not built into the tower sufficient moral fibre and intellectual integrity, it suddenly collapsed about him in a horrible mass of devastation and death. This is what the ruins in Munich



The mass expulsion of millions of people from Poland, Czechoslovakia, and other countries now under Russian control, merely because their remote ancestors had migrated from Germany long ago, will be recorded in history as one of the brutal blunders of the post war period. These refugees have aggravated the problem of supporting a much larger population in a much smaller area

symbolize in the deeper life of our world. For hosts of people the war is yet a long way from its conclusion, because Man has not yet mastered his machines.

II. *The occupation of a country by a foreign army is an actual war maneuver.* Here again is something we forget in the United States. Actually we Americans are still using a form of warfare in Germany. By force of arms we are subjecting a people to our will. The Office of Military Government for Bavaria occupies a tremendous group of buildings on the edge of Munich. The jeep patrols and the large American limousines of American officers which cruise the ruin-lined streets, do not let the people of Munich forget that they are under foreign domination. The streets are also prominently marked with signs in English giving directions to various American military posts and offices. And there are frequent huge display signs warning military personnel to "Drive Carefully, The Life You Save May Be Your Own!"

The behaviour of American troops in Germany, as we saw it, gave us cause to wonder what impression our soldiers were giving Germans about America. Of course many of the soldiers are good wholesome American boys, friendly, courteous and likeable. But to others the moral effects of occupation duty seemed to have been disastrous. I remember one jeep-load of four men on patrol which drew up in front of a crowd on the beach at the lovely Tergensee, south of Munich. We were eating lunch on a bench by the waterfront. We watched with amazement as the four American soldiers sat in their jeep with a most arrogant air, apparently disdainful of the relaxing Germans all about them. When I stepped up to the jeep to talk with them, they kept their noses in the air and seemed quite unable to condescend to friendliness even with a fellow-American. But this was not the worst.

One evening on the streets of Munich we watched with shame while a drunken American soldier reeled up to a family group of father, mother and daughter. The parents had their daughter between them, but the soldier grabbed her and tried violently to drag her down the street with him. I shall never forget the amazing reserve and self-control displayed by that Ger-

man father as he disentangled his daughter from the drunken American soldier and gathered his little family group together and continued down the street. The scene was not made more pleasant by three other young American soldiers, also drunk, who came staggering down the street shouting at the top of their lungs, "We're drunk, we're drunk."

When we asked our German friends what they thought of this kind of thing their only reply was a pathetic shrug of the shoulders and a statement, "We're used to armies. They're all the same."

It reminded me of the days in 1927 when I was cycling through Germany and found the British army of occupation still in the Rhine valley. I remembered the deep resentments in the faces of the Germans then, and also that soon thereafter when the British army was withdrawn the Germans petitioned the Allies for financial support for the thousands of illegitimate German children the armies of occupation had left behind them. There was no support given by the Allies. Through the strange irony of history those illegitimate German children, sons of British, French, and American fathers grew up to fight in a second World War against the homelands of their blood fathers.

Is history repeating itself? An army chaplain in Bavaria told me of the stream of young women who come into his office either with children born or about to be born, requesting some assistance in their difficulties. They had been deserted by the American soldier fathers, and left desperate. The chaplain has no official means of helping them. There are many Negro American soldiers in the occupation army. We had several Germans tell us with a wry smile that now, for the first time in German history, there were going to be some Negro Bavarians! All this intermingling results also in a continuing high venereal disease rate among occupation troops. The chaplain at one army hospital reported that he had recently interviewed 17 men admitted to his hospital with V.D. He wanted it known, also, that the average age for the V.D. victims was higher than one might suspect, being 29 for that group.

It is not pleasant to report things like this. I do it only because several of our chaplains in

Germany, with deep concern over what is happening there, urged me to make the report. "You must tell these things back in the United States," they said. "People at home are not informed, and they should be."

However, to American credit it should be added that of the four occupation armies in Germany the Americans are apparently the best liked. The French are billeted with the people, and are friendly. But the French are continuing to strip their zone of machines and tools. This causes deep resentments. The English are not friendly but aloof. They also are continuing to strip their zone of factory equipment which is the only hope for the future economic life of their area. Furthermore, they are continuing to use Helgoland for bombing practice. When asked why this was continued, the official English reply was simply, "Helgoland is a convenient target." All this makes the English bitterly resented in Germany — perhaps almost as hated as the Russians. The Americans, on the other hand, are in general more friendly and are trying to put the economic life of Western Germany back on its feet. The Germans greatly appreciate this. They announce with pride that since the money-reform of last winter the German Mark is rated with the best money in Europe.

III. *There is an element of hope in the vital spark of faith in the free churches in Germany.* Of this the congregation of the First Baptist Church in Munich provides a good example.

For four years since the war the First Baptist Church in Flint, Michigan, where I have the privilege of serving as pastor, has been sending food, clothing, and other assistance to the Baptists in Munich. Our visit to Munich was a result of this relationship, developed through these years. We were received in Munich with a warmth and an eagerness which was deeply touching. Never have I felt the power of the brotherhood of Christians as I did when I sat for worship with that congregation of Germans, and stood before them trying to interpret the faith we shared.

Their church was just a pile of burned bricks, but beside its ruins they had erected a tem-

porary hall with its roof slanted up against the wall of the adjoining building. Inside was a simple platform with a plain table and a rather nice pulpit which was the only attractive piece of furniture in the building. The room was jammed with 300 chairs, and at the rear was a little reed organ.

On Saturday afternoon we had seen this room crowded with Russian Baptist refugees who were holding a conference, their last before most of them would depart for Canada and the United States as Displaced Persons. On Sunday morning the room was packed with the regular congregation of the church. It was the most intense and earnest group of worshippers I have ever seen. The service was very plain, but the singing was so freighted with deep emotional content, and the attention of every worshipper so complete that I found tears of profound joy coming to my eyes. Here were a people who had known such experiences of hell on earth as I could not possibly imagine. Yet in their Christian faith they were finding a point of real security and hope. All the depth of true Christian yearning and expectation was there.

It was my privilege to present them with a gift of money from our church in Michigan. Our people in Flint had given it as a Communion offering on the Sunday before we departed for Europe. When I handed it to Dr. Gideon Driesbach, minister of the church, during the service, I could feel the intense appreciation of those people for this gesture of friendship from their Christian brethren across the seas.

At the conclusion of the service Dr. Driesbach presented to me as a gift to our church back home a large decorative candle which had been preserved by his people through the devastation of the war. It was a simple gift, but full of meaning for those people. On the candle in lovely wax-work was the "Munich Child," the symbol of Munich, the figure of a child with arms outstretched. In receiving the gift I found myself saying in response, "Even as this child represents the hope for the future of Munich, so the friendship of our churches across the seas represents the hope for the future of the world."



The Changing and the Changeless in Home Missions

By R. DEAN GOODWIN



The opening session of the National Home Missions Congress at Columbus, Ohio, January 24, 1950

MORE than 1000 leaders of Home Missions met in Columbus, Ohio, January 24-27 to take stock of the changes in American life in the past two decades, and to design a new program to fit the needs of the coming generation. Not since the former Home Missions Congress in 1930, in Washington, D. C., had there been such a nation-wide interdenominational planning conference on Home Mission. Since that meeting a major depression, a devastating war, and baffling technological and social changes have occurred.

Delegates to the Congress represented 30 denominations, 20 agencies, including such organizations as the Y.M.C.A. and the Y.W.C.A., and 30 state and city councils of churches. Two colleges and one seminary, the Southern Baptist Theological Seminary at Louisville, Ky.,

More than 1,000 persons representing 30 denominations assembled in Columbus, Ohio, to appraise the past of home missions and to plan the future, recognizing the many factors that have brought about changes in American life but have left unchanged the changeless Christian gospel to meet the spiritual needs of the people.

were also represented. The meetings were sponsored and planned by the Home Missions Council of North America, which is a cooperative agency through which 23 major denominations plan and coordinate the task of Home Missions. The Baptist delegation included representatives of national, state, and city home mission agencies of the Northern Baptist Con-

vention. Secretaries G. Pitt Beers, Mark Rich, and Lincoln B. Wadsworth, of The American Baptist Home Mission Society, served on the Findings Committee and as leaders of seminars.

Preparation for the Congress required that specialists make extensive surveys to discover the needs of people in cities and rural areas, Indians, migrants, share-croppers, and others, including people in Protestant institutions. Seminars at the Congress based their planning on these studies, and formulated recommendations designed to meet the needs that the studies revealed.

High inspiration and intensified work met together in the Congress. Ten hours were set aside for ten seminars. Delegates were divided into ten groups. Each group was assigned to a particular seminar to make the necessary study and to recommendations for home missions advance in the various fields of outreach. Five general sessions on inspiration included worship services and addresses by noted churchmen, among them Dr. Ralph W. Sockman, Pastor of Christ Church, New York City; Dr. Hermann N. Morse, Presbyterian Church, Secretary of National Missions; Dr. Mark A. Dawber, who retired this year after 13 years of service as Executive Secretary of the Home Missions Council; Professor Reinhold Niebuhr of Union Theological Seminary, New York City; and Dr. Douglas Horton of the General Council of the Congregational Christian Churches. Dr. Truman B. Douglass, of the Board of Home Missions of the Congregational Christian Churches, and President of the Home Missions Council, presided.

Under the general theme, "Home Missions for a Christian World," the speakers summoned the churches to larger cooperation to evangelize America. "Christ's message is not alone to save people out of the world, but also to save the world," said Dr. Sockman in the opening address. Challenging the church to its mission in the community to create a community spirit, he said that "the spirit of community is the best defense against communism. . . . We need little centers of intense Christian devotion within our organizations to put Christ's principles into practice in ways that we cannot expect the crowd to attempt."

Dr. Herman N. Morse told the Congress that "Home Missions had done its job well in the past, but it could never finish its job because the United States never stopped growing." He emphasized that more people in the United States today are outside the fellowship of the church than ever before. More people are living in areas inadequately churchied than ever before. All the needs of yesterday are here in a vaster scale today. Without Christ modern man is overwhelmed by the titans of science and political organizations. Home Missions, he concluded, has become something we all must do everywhere all the time.

Since the Congress was concerned with population movements in America, the delegates listened with intense interest to a discussion by Dr. Conrad Taeuber of the Food and Agriculture Organization of the United Nations. People in the United States in the past decade have been moving away from the North and South to the West, from rural areas to cities, and from cities to suburbs. California, Oregon, and Nevada have had gains of over 50% in population since 1940. Almost every family in America has been affected by the migrations. He estimated that 70,000,000 people are living in a different house in 1950 from the one they lived in 10 years ago. One person in five has moved to another county since 1940. In the past decade rural areas have suffered a net loss of 1,000,000 people. Young people are moving more than older people. Negroes are moving more and farther than whites. Educated people are moving more than those with less education. The results of such migrations include unemployment, increased relief burdens, juvenile delinquency, and unsanitary conditions. For the churches this means lost members in the areas from which the people move. Areas that receive them have the problem of reaching them with the gospel and with Christian service ministries.

Dr. Reinhold Niebuhr addressed the Congress on secularism, one of the major problems Christians face as they seek to make America Christian. "Christianity has become a minority culture within a vast secular culture," said he, but he pointed out that "secularism is frequently a protest against religious complacency. The middle classes of the 18th and 19th cen-

turies were frequently secular because they thought Roman Catholic Christianity supported the feudal order. In our day the working classes may be driven to secularism because they think Protestant Christianity is too complacent about the evils of our industrial society." He added that Christians, to meet the menace of secularism, "must reveal those depths and heights of human experience that prove the truth of the Christian gospel and that convict all men, whether Christian or secular, of sin before God, and which show the need of divine mercy for all men."

The address by Dr. Mark A. Dawber was his last as Executive Secretary of the Home Missions Council, for the concluding act of the Congress was an installation service for his successor, Dr. I. George Nace, former Home Mission Secretary of the Evangelical and Reformed Churches. Reviewing briefly the cooperative home mission work of the churches, Dr. Dawber declared that "we have developed more cooperation in the home mission field than in any area of the work of the churches." But he added that even more cooperation will be necessary if we are to provide the churches that America needs.

Human rights that are denied to many minorities in America were a matter of major concern. Dr. Douglass Horton, speaking on "Home Missions and Human Rights," declared that "Freedom is to be found only in a democracy that is kept alive and glowing from the altars of Jesus Christ."

Missionaries from 65 fields were presented. One session was given to talks by seven missionaries working among Indians, Mexicans, in Christian Centers, rural mountain areas, and trailer camps. To many delegates at Columbus this was the most inspiring session. Miss Mary Murray, missionary of the Woman's American Baptist Home Missionary to the trailer camps around Detroit, Mich., was one of the speakers. Denominations represented in the Congress have about 25,000 home missionaries, distributed from Alaska to the West Indies, and from Maine to Hawaii, and ministering to people who use 70 languages and dialects.

At the final session the Findings Committee brought its recommendations for adoption.



An interdenominational home mission project, a daily nursery for children of America's immense migrant agricultural population

Members of the Committee had gathered the recommendations of the ten seminars, and then worked over them until 3 A.M. for editing. A quick printing job enabled the Committee to present a 56-page report to guide home mission work for many years to come.

The recommendations called on the churches to unite behind a broad program to insure human rights for minority groups, to combat the growing secularization of both the church and society, and to put an end to competing church interests and rivalries in order to make the United States a Christian nation. The findings were like a blue-print for the application of Christian principles to practically every phase of national life.

The Congress declared home missions to be integral to the program of all churches. It is not something that is done in addition to the other work of the churches; it is the work of the churches.

Noting the denial of human rights to vast segments of the population, the delegates called on the Congress of the United States for "speedy" adoption of the Fair Employment Practices Commission Act and urged every member of the home missions gathering to write to Speaker Sam Rayburn to have the bill brought before the House for a vote.

Other measures recommended greater justice in American life, including "adequate and un-

segregated" housing for all people, greater equalization of educational opportunities, and support of government and private measures to provide health facilities. The delegates further urged that segregation and discrimination now practiced by some churches and church-supported institutions be brought to an end.

Noting that more than 40% increase in the number of migratory workers since 1940, with the result that each worker has less work and hence less income, the Congress asked church groups to press for prompt enactment of legislative measures to improve the living and working conditions of the nation's 2,000,000 migrants. Passage of child labor laws to protect migrant children against employment that interferes with their schooling, extension of social security and old age benefits to agricultural workers, and provisions for better housing facilities by state and local authorities were included in the proposals. Because of an oversupply of agricultural workers, it was urged that no more aliens be imported as agricultural workers. The delegates emphasized that this recommendation was not to be interpreted as opposition to the entrance of displaced persons.

The needs of minority groups brought forth recommendations pointing toward application of the teachings of Jesus to the daily conduct of life. For the rural Negro, especially the sharecropper, the Congress asked the churches to help raise living and educational standards, and growing secularism in these schools. To offset

this trend the Congress asked for increased financial support of church colleges, employment of professors who are sincerely Christian as well as competent teachers, full time services of campus chaplains, and training of skilled youth and student advisors by theological seminaries.

Both in cities and in the suburbs, as well as in the rural areas, "hurtful competition" and "denominational rivalries" of churches must be replaced by increased cooperation if America is to have the churches that it needs. An interdenominational approach by the churches to residents of new housing developments is needed. Christian work in low-cost housing projects should be conducted and financed interdenominationally at first. If a church develops, it ought ordinarily seek affiliation with some denomination. The importance of a new approach to slum dwellers, industrial workers and low-income groups in American cities was stressed and denominational support was urged for local, interdenominational missionary work to congested slum areas.

Other recommendations included suggestions that church members accept responsibility in community organizations, that church councils cooperate with other community agencies in meeting critical community needs, that "the church, as a prophetic institution, make a courageous stand against injustice, wherever it occurs" and "engage in realistic social action, as well as ministering to the victims of urban living conditions."

In the rural field, the need was stressed for "sub-marginal churches" to join together for community-wide social service, recreation, pastoral counseling and bring about a wider community acceptance of the Negro. The Congress also urged better community relations with Jewish people and recognition and declared that anti-Semitism, "no matter what its origin, is absolutely irreconcilable with the profession of the Christian faith."

Indian wardship and its evils were recognized, and a proposal was made that the churches urge the government to launch a definite program to remove the Indian from his wardship status. Since Indians increasingly are moving into cities, there should be closer relations between



Personalities at Columbus: Secretary Mark A. Dawber, Associate Secretary Don Pielstick, Dr. Ralph W. Soakman, Chairman Truman B. Douglas, Secretary Hermann N. Morse

Indian and white churches, including the establishment of community centers for off-reservation Indians, and the appointment of Indian church workers in other than exclusively Indian projects.

Secularism was frequently named as a major foe of Christianity. Racial practices of churches, coupled with the irreligion of public schools and of church-related colleges, constituted a stumbling block to the church's task. "So long as many churches display more unbrotherly racial attitudes than many trade unions, the church can criticize secularism only after deep soul-searching and regeneration," the Findings declared. "To keep religion out of the public schools entirely, although in accord with the American tradition of separation of church and state, is to limit the average child's appreciation of the inter-relation of religion with life." Neglect of religious interests by church-related colleges was also a matter of concern. Employment of faculty members with no special religious interests, the drive for larger college enrolments to supplement depleted funds, and the failure to orient students to church life were cited as evidence of a Christian education. Rural churches were asked to help young families settle in the community, by working out plans to make farm loans, and to be alert to opportunities for small businesses.

Statehood were asked for Hawaii and Alaska. The Congress of the United States was asked to

appropriate a special fund for a religious census in 1956.

The Congress findings concluded with *A Message to the Churches*, in part, as follows:

The church owes its existence to the Good News. It is created and sustained by the ever renewed assurance that, in the life, sacrifice and victory of Jesus Christ, God has conquered the power of enmity, evil and death. This is indeed Good News for it has power to shatter the human heart with wonder and shake the world with hope. While the church is brought into being by the gospel it ceases to be the church unless it is the bearer of this Good News to all mankind. Thus the church is given its mission. It is called to make known God's redeeming love and bring all of life under the Lordship of Jesus Christ. The mission of the whole church is also the mission of every congregation. Mission boards, institutions, and missionaries are only the instruments by means of which the local church extends its ministry to the farther bounds of its parish. The local church is a portion of the Christian community resident in a given place, but it is called to accept the full commission of its Lord, to share its faith and life with the neighborhood, the nation and the world.

There have been many changes in American life during the past decades, and the home mission enterprise has been compelled to adapt its program and its methods to these changes. But the task itself remains unchanged. It is to bring the living, radiant, transforming gospel of Christ to the multitudes under all conditions of life and thus help to make America Christian.



The Basic Causes of War in the Modern World

By PANDIT JAWAHARLAL NEHRU

The distinguished Prime Minister of India surveys the world scene and analyzes the disturbing factors that may lead the world again into war

ALL over the world the people are yearning for peace. If we are to ensure peace for them we must attack the deep root causes of war and not merely the outward symptoms. What are the underlying causes?

One of the basic causes is the domination or the attempt to dominate one country by another. Large parts of Asia were ruled till recently by foreign and chiefly European powers. We ourselves were part of the British

Empire, as were also Pakistan, Ceylon and Burma, France, Holland, Portugal still have territories over which they rule.

But the rising tide of nationalism and the love of independence have submerged most of the Western Empires in Asia. Thus in Indonesia there is now an independent sovereign state. I hope French Indo-China will also achieve freedom and peace before long under a Government of its own choice. No foreign colonial power can ever again function in Asia in peace and profit. It can function only by resort to arms. It is now the height of folly for any foreign power to try to function in that way. Much of Africa, however, is subject to foreign powers, some of whom still attempt to enlarge their dominions. It is clear that also in Africa all remaining vestiges of imperialism and colonialism will have to disappear.

Secondly, there is the problem of racial relations. The progress of some races in knowledge or in invention, their success in war and conquest, has tempted them to believe that they are racially superior and has led them to treat other nations with contempt. A recent example of this was the horrible attempt, so largely successful, to exterminate the Jews. In Asia and Africa, racial superiority has been most widely and most insolently exhibited.

It is forgotten that nearly all the great religions of mankind arose in the East and that wonderful civilizations grew up there when Europe and America were still unknown to history. The West has too often despised the Asian and the African and still, in many places, denies them not only equality of rights but even common humanity and kindness. This is one of the great danger points of our modern world. Now that Asia and Africa are shaking off their torpor and arousing themselves, out of this evil may come a conflagration of which no man can see the range of consequences.

One of your greatest men, Abraham Lincoln, said that the United States cannot exist half slave and half free. The world cannot long maintain peace if half of it is enslaved and despised. The problem is not always simple nor can it be solved by a resolution or a decree, but, unless there is a firm and sincere determination to solve it, there will be no peace.

The third reason for war is the misery and want of millions of persons in many countries and, in particular, in Asia and Africa. In the West, though the war has brought much misery and many difficulties, the common man generally lives in some measure of comfort—he has food, clothes, shelter to some extent.

The basic problem of the East, therefore, is to obtain these necessities of life. If these are lacking, then there is the apathy of despair or the destructive rage of the revolutionary. Political subjection, racial inequality, economic inequality and misery—these are the evils which we have to remove if we would ensure peace. If we can offer no remedy, then other cries and slogans make an appeal to the minds of the people.

Many countries of Asia have entered the family of nations; others will soon find a place in this circle. We have the same hopes for the countries of Africa. This process should proceed rapidly, and America and Europe should use their great influence and power to facilitate it.

We see before us vast changes taking place not only in the political and economic spheres, but even more so in the minds of men. Asia is becoming dynamic again and is passionately eager to progress and raise the economic standards of her vast masses. This awakening of a giant continent is of the greatest importance to the future of mankind and requires imaginative statesmanship of a high order. The problems of this awakening will not be solved by looking at it with fear or in a spirit of isolationism. It requires a friendly approach, clear objectives, and a common effort to realize them.

The colossal expenditure of energy and resources on armaments, that is an outstanding feature of many national budgets today, does not solve the problem of world peace. Even a fraction of that outlay in other ways and for other purposes, would provide a more enduring basis for peace and happiness.

That is India's view, offered in all friendliness to all thinking men and women, to all persons of goodwill, in the name of our common humanity. That view is not based on wishful thinking, but on a deep consideration of the problems that afflict us all.

From an address at a special convocation at Columbia University which conferred on Mr. Nehru the degree of Doctor of Laws.

An Invitation to Protestantism from the Pope

A REPLY TO THE INVITATION FROM THE POPE ON CHRISTMAS EVE THAT ALL PROTESTANT CHURCHES OF THE WORLD RETURN TO THE ROMAN CATHOLIC CHURCH



The closing worship service of the World Council of Churches at Amsterdam, Holland, September 4, 1948, to which the Pope had been invited to send Roman Catholic unofficial observers. The Pope refused and he forbade Roman Catholics to show any interest in it. He now invites all Protestantism to come and join the Roman Catholic Church

NOTE—On Christmas Eve, in connection with his formal opening of Holy Year, the Pope issued an invitation to the Protestant churches all over the world to return to the Church of Rome. His invitation was given extensive newspaper publicity as well as editorial comment. The best answer to this invitation, explaining why Protestants could not accept it or even consider it seriously was

formulated by a group of 31 Protestant ministers representing 10 denominations in Pittsburgh, Pa., after it had been drafted by a committee of six ministers of whom Dr. L. B. Mosely of the First Baptist Church represented the Baptists. For the information and enlightenment of readers of MISSIONS the reply is published herewith. It merits thoughtful reading.—ED.

THE Christmas message of the Pope given to the world on December 24, 1949 contains a clear and definite invitation to Protestants to enter the Roman Catholic Church. These are the Pope's words, "Oh, that this holy year could welcome also the great return to the one true Church, awaited over the centuries, of so many who believing in Jesus Christ,

are for various reasons separated from her. With unspeakable groanings the Spirit who is in the hearts of good people today cries out imploringly the same prayer of our Lord: that they may be one (ut unum sint) John 17:11. With good reason men are anxious about the effrontery with which the united front of militant atheism advances, and the old question is

now voiced aloud: Why are there still separations? Why are there still schisms? When will all the forces of the Spirit and of love be harmoniously united?"

These questions require a reply and this reply must be made in a firm desire to advance the truth. Let it be known that there is an answer—a simple one—to the Pope's thrice repeated question, "Why are there still separations?"

The primary answer is that while Protestants love unity, *they love truth and freedom more*. Jesus said, "Ye shall know the truth, and the truth shall make you free." The conditions underlying the Roman Catholic invitation to unity, however, demand the absolute surrender of all personal religious freedom and the irrevocable commitment of the soul, in life and in death, to the totalitarian authority of the Pope and the Roman Catholic Church.

A few references from Roman Catholic authorities will make this situation clear. When the triple tiara is put on the Pope's head, the officiating Cardinal says, "Receive the three-fold crown of the tiara and know that Thou art the Father of princes and kings, the Ruler of the round earth, and here below, the Viceroy of Jesus Christ, to Whom be honor and glory forever. Amen." How can Protestants accept the Pope as "the Ruler of the round earth"?

The Vatican is, of course, officially neutral concerning any forms of government. It may support democracy, or autocracy, or socialism, or even communism, so long as the Church is made secure. When it served his purpose, the Pope made a concordat with Hitler and National Socialism. He signed a Concordat and Lateran treaty with Mussolini and Fascism, even blessing the unholy expedition to Abyssinia. And a few weeks after Pearl Harbor, the Pope welcomed the first official Japanese ambassador to the Vatican.

The Pope's official newspaper, *Osservatore Romano* said in 1946, "In all manifestations of social and political life the equalitarianism of religion and cults is an absurdity." The Pope's encyclical of 1926 on "The Promotion of True Christian Unity" said, "The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ from which they once unhappily withdrew."

The official organ of the Jesuits, *Civiltà Cattolica*—said in April, 1948, "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. . . . In some countries Roman Catholics will be obliged to ask full freedom for all, resigned at being forced to

cohabitate where they alone should rightfully be allowed to live (e.g. U.S.A.). The Church cannot blush for her own want of tolerance."

A glance at the map of the world and a cursory reading of history is revealing. Communism makes no advance in Protestant countries where freedom of religion is stressed, as in the U. S. A., Great Britain, Canada, Australia, South Africa, New Zealand, Norway, Sweden, Holland, Denmark, Switzerland. It is in Roman Catholic countries like Spain and Argentina and Italy that totalitarianism flourishes and freedom is denied.

This country was founded by freedom-loving Protestants. The Declaration of Independence was inspired by Protestants. The Constitution was formulated by Protestants. Protestants are wedded to democracy and have been in the fore-front of its conflicts since the Middle Ages. We want to maintain freedom, not freedom to do as we please but freedom to follow conscience. We want our schools free, our churches free, our children free.

We do not propose to bow before dictatorship. We would remind the Pope that there was a period in the history of Europe when the papacy was supreme over church and state and it was a period of disillusionment and gross corruption. We have no desire to repeat that experiment.

Do Protestants then champion separation and division? By no means. They pray and work for the unity of all Christians. They believe in the ultimate answer to our Lord's Prayer that "they may be one". But they want freedom of worship, freedom for both church and state. They will not permit control of the church by the state nor control of the state by the church.

In this desire for unity the Protestant Churches have frequently approached the Roman Catholic Church. In 1948 Protestantism sent a generous invitation to the Pope to participate in the World Council of Churches at Amsterdam, the greatest attempt at unity in all history, but the Pope said, "No". The denial was absolute. We deplore this exclusive, authoritarian, totalitarian claim.

With the Roman Catholic Church we have much in common. We hold to the Holy Scriptures as the Word of God, to the ecumenical creeds, to the absolute sovereignty of God revealed in Jesus Christ, to the Holy Catholic Church of which the Protestant Church is a part and of which Jesus Christ is the One and only Head and Saviour. We continue to pray for the time when all Christians will lay aside pride and pomp and worldly display and in humility and reverence bring their devotion to Him Who alone is Saviour and Lord.

Towards a Mighty Future of Our Faith

Report of the Commission of Review of the Northern Baptist Convention for presentation to the Convention at Boston, Mass., May 22-26, 1950

Presented by EDWIN T. DAHLBERG, Chairman of the Commission

THE origin of the Commission of Review dates back to the 40th anniversary of the Northern Baptist Convention at Atlantic City, N. J. in May 1947. The convention president in his keynote address recommended:

That we appoint from all groups in the denomination a representative commission on theological and organizational review, which would for a period of a year or two years, leading up to 1950, canvass thoroughly our whole form of operation in the spirit of studied research and Christian self-examination, so that at the end of that period we would have a report to present to the denomination, looking towards a mighty future of our faith.

The Convention subsequently authorized the appointment of a Commission of Review of nine members, Mrs. Leslie B. Arey of Illinois; Mrs. Howard G. Colwell of Colorado; Edwin T. Dahlberg of New York, chairman; John A. Dawson of Illinois, Leon S. Gay of Vermont; Robert H. Moorman of Montana; Earle V. Pierce of Minnesota; Ivan M. Rose of Pennsylvania; and Carl W. Tiller of the District of Columbia, secretary. After two years of devoted service Dr. I. M. Rose felt it necessary to resign because of other duties, and he was succeeded by Charles L. Seasoles of Ohio. The personnel of the Commission has thus represented a comprehensive theological and geographical cross-section of the denomination. It has been well balanced with four ministers and five laymen and laywomen.

COMMISSION PROCEDURE

The Commission has held nine meetings of one to three days each, in cities as widely separated as New York, Chicago, Milwaukee, San Francisco. Two meetings held in connection with the Milwaukee and San Francisco conventions were open sessions at which pastors, laymen, secretaries, and missionaries were invited to present their suggestions. The Commission has received many letters. Each has been faithfully presented for consideration. Executive sessions have been held also with representatives of many of our convention agencies. From time to time we have made reports of progress. The Commission feels, therefore, that its recommendations are based on a thorough and conscientious study of the mind of the whole denomination. The Commission has con-

sistently sought out the mind of God in prayer, in order that our report might be of Him, and not only in the wisdom of man.

Our national missionary societies were organized many years before the Convention was started. They all met annually in May calling these "The May Meetings", and holding successive services which all delegates attended. Lacking the central government which some other denominations had, some leading Baptist pastors conceived the idea of a convention which should unify the denomination in its thought and life, and develop more harmonious and efficient ways of carrying on its varied missionary endeavors.

ORGANIZATION OF THE CONVENTION

In 1907 the Northern Baptist Convention was organized. Its declaration is noteworthy:

The Northern Baptist Convention declares its belief in the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of churches. It believes also that in view of the growth of the Baptist denomination, and its extension throughout our country, there is need for an organization to serve the common interests of the entire denomination as state and district organizations serve their respective constituencies.

The object of the corporation shall be to give expression to the opinions of its constituency upon moral, religious, and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world.

There was by no means unanimous confidence at first that Baptists could work safely through such an organization, many fearing that it would develop into an overhead structure alien to our Baptist history and contrary to Baptist traditions as to what constitutes New Testament practice. The need for greater efficiency, however, seemed to be so apparent that practically all Northern Baptists joined in to work together under the new policy.

Since the formation of the Northern Baptist Convention there has been a natural process by which the Convention is now something more than it was in the beginning. Just as the United States of America has become something more than the original 13 colonies in federal union, so the Northern Baptist

Convention is something more today than a cooperative arrangement among the original missionary societies. New societies and functional organizations have been added, such as the General Council, the Council on Christian Social Progress, the Joint Conference Committee on Public Relations, the Ministers' and Missionaries' Benefit Board, and others. We now have a new and collective consciousness of our total missionary work as Northern Baptists. This must be clearly kept in mind. Otherwise we return to a separatism that simply is not workable today.

In organization the Convention has gone through many structural changes to accomplish the work more efficiently, expeditiously, and economically. Whether these changes have in all instances been wise or not is a matter upon which there has been no unanimous judgment. There has been no straining for power, however, and no thought other than to do the Lord's work in the most business-like way.

INDEPENDENT LOCAL CHURCHES

Through all this development moreover, we have retained the New Testament concept of the local church as the basic unit. The whole Baptist idea of representation is directly from the local congregation to the Northern Baptist Convention. This must not be forgotten. *No missionary agency, whether city, state, or national, can stand between the local church and the convention.* All the agencies of promotion and collection are subject to the will of the churches as expressed by democratically chosen delegates.

Some people speak of "plans and pressures handed down to them," as if these were orders. The plans are rather *handed up* to the churches from the servants they employ to make a program for them that will best meet out responsibilities. Any "pressure" is but the urgency of getting out work done.

In so far as city and state organizations are collecting and promotional agencies they exist for one major purpose: to serve local churches in their missionary undertakings, and to channel the missionary gifts of local churches to the agencies in the united budget arrangements of the Convention as a whole.

Our problem as a denomination is to safeguard the authority and independence of the local churches. We are at the same time under obligation to unite them in a denomination-wide fellowship that will more effectively win men and women of all nations to an acceptance of Jesus Christ as Lord and Savior.

EFFICIENCY AND INDEPENDENCE

In this process we are faced with an inevitable problem: *the conflict between efficiency and independence.* Democracy is the safest of all forms of

government. However, it is sometimes inefficient. Centralization, all the way from limited monarchy to dictatorship, makes for efficiency; whether it is safe or not. Cooperation is necessary for effectiveness, and cooperation always entails some sacrifice of independence. Constant watchfulness is required, therefore, to keep the true, Christian balance between rightful and wise independence, and necessary cooperation in the progress of the Lord's work.

We do well to recall that in the pioneer days of America there was at one time bitter resistance to the organization even of Baptist associations. The convening of delegates from all Baptist churches in a given county was looked upon as a serious invasion of the prerogatives of the local church. Many feared that even such a simple form of cooperation would result in hierarchies and clericalism. The vigorous controversies of yesterday have the familiar ring of our Convention controversies today. Always there was the dread of a super-church.

This means that we must ever be alert and vigilant, lest strong personalities and pressure groups betray our historic Baptist freedoms. The goal that the Commission of Review has constantly kept in mind is to detect any undemocratic trends in our structural development, with a view to making the whole denomination responsive to the will of the churches.

THE UNIFIED BUDGET

For a number of years after the organization of the Convention our several missionary societies went on with their former plan of doing their own promoting among the churches through their own agents and having the annual offerings for their work. Then gradually working through our denomination, as through other evangelical bodies, grew the realization that this was not the best way to work. Instead of having just annual offerings for various forms of missionary work, the conviction came that Christians should be giving to missions every week as a vital and necessary part of their worship and work. With this came the idea of a Unified Budget that should include all the major objects to which our Baptist churches normally contributed or ought to contribute. . . . So the plan was adopted whereby each cooperating organization and each affiliated state convention and city mission society would make request to the Convention Finance Committee for its financial needs. After allotments were made as equitably as possible, this budget would be submitted to the Northern Baptist Convention for adoption by the delegates from the cooperating and contributing churches, whereby money thus allotted would be administered by the societies and agencies.

Who then should promote the Unified Budget? For reasons of economy, state convention offices and some city societies, through their secretaries, were asked to look after the promotion of the total budget in their own areas. They were also asked to be the collecting agencies for the Unified Budget. They were then to send the money, which the churches gave for the Unified Budget, to a central treasury to be divided pro rata among the various national, state and city missionary organizations. This was the natural, businesslike way.

WITHHOLDING FUNDS FOR LOCAL USE

But since the money from the churches passed first through state or city offices on its way to the Northern Baptist Convention treasury, there arose in certain instances the practice of withholding from the funds sent in by the local churches for the total missionary enterprise such an amount as the local collecting agencies felt was required for their own local needs. This has brought confusion of thinking and confusion of practice. Had a national society, for example, been charged with the work of promotion and collection, *no one would expect it to reserve for itself money intended for the total missionary enterprise without its first going through the central treasury.* If widely persisted in, this practice will wreck the Unified Budget.

As we are today we have fine and largely flexible methods for the work of promoting, receiving, and distributing the gifts of God's people with as low an account of "overhead" as could reasonably be expected. It should also be remembered that two or three times the amount of money could be administered without any increase in overhead expense.

THEOLOGICAL DIVISIVENESS

Questions of theology have seriously affected the life of our denomination. Churches have withdrawn from our fellowship because of conditions they did not wholly approve as being in accord with the Bible or with Baptist history. But with the adoption of the Grand Rapids resolution, reaffirming faith "in the New Testament as a divinely inspired record, and therefore a trustworthy, authoritative and all-sufficient rule of our faith and practice," there is every reason for continued and full cooperation on the part of all of the people in our great Baptist family.

Some have advised the formation of an official committee of reconciliation to bring all the diverse theological and organizational groups in our Convention together. We favor a better way: a reconciling procedure that is completely informal and voluntary, and which will continue to foster our faith and

fellowship in the natural manner already evident in so many circles of our denomination. For instance, we have watched with pleasure the fine associations that have been developed in our Green Lake assemblies, state conferences of pastors and laymen, theological seminary exchanges, youth fellowships, and the friendly spirit of cooperation now growing so markedly in our missionary societies. We believe these manifestations are of the Spirit. They hold the promise of the future.

The key to our entire denominational situation, both as to organization and doctrine, we believe to be mainly in the hands of our colleges, seminaries, and Bible training schools. That is where our denominational leadership is trained. When we trace down our difficulties we find that in the great majority of instances the rivalries and divisions that prevail in the Convention have their origin in alumni loyalties of pastors and secretaries towards their respective schools. Or else there are minority groups who have no school associations at all and who feel lonely and isolated. They become fertile ground for the planting of all the seeds of suspicion and division that finally bring a harvest of dissension.

TOWARD RECONCILIATION AND UNITY

It is our conviction that if the inter-seminary studies now being carried on by the presidents, faculties, and students of our seminaries could be fostered even more intensively, and possibly widened to include our Bible training schools, there would be a growing spirit of trust and confidence through our whole Baptist fellowship. We urge that more Bible conferences and theological study groups be made available to the members of all our churches generally. We are fully aware of theological differences among our seminaries, and even greater differences between seminaries and Bible training institutes. But would it not be possible in connection with our Northern Baptist Convention sessions or Green Lake assemblies, to have from time to time a great theological conference, in which representatives from every doctrinal group in our denomination might sit down in brotherly fashion around the open Bible and the history of our faith, where they could formulate "the sense of the meeting" without becoming involved in creedal tests?

More and more we are discovering how truly united we are in the noblest affirmations of our evangelical faith. Could we but hear the prayer of our Master that we might all be one, uniting our spiritual resources, it might well be that those of us now living would witness a religious revival such as the world has not seen since the day when Jesus came preach-

ing. Our Commission of Review holds to the firm faith that it is by the leading of the Holy Spirit in such informal conferences that we will come to the true unity for which we have prayed. We believe nothing short of a great spiritual awakening can overcome the divisions among us.

COOPERATIVE CHRISTIANITY

Another complicating factor in our Northern Baptist Convention is the growth of the ecumenical movement. The word ecumenical literally means "whole house" Christianity, embracing the whole family of Christ in the fellowship of the church universal. This involves our affiliation with Protestant groups such as the Federal Council of Churches of Christ in America, and the recently organized World Council of Churches. Some Baptists feel that support of these inter-denominational movements is likely to compromise our Baptist independence. Might it not lead to some form of a Protestant Vatican, they ask, in which all sovereignty is surrendered to a vast over-shadowing hierarchy? Can we reasonably expect Baptist churches to give their spiritual assent and financial support to anything that might lead to organic church union? These questions are at the heart of much of our present unrest.

Northern Baptists should therefore be reassured that the constitutions of the Federal Council and of the World Council specifically safeguard all churches against any overhead control of denominational polity or doctrine. These matters are left completely to the jurisdiction of the denominations themselves, so that neither the local church nor the Northern Baptist Convention loses one whit of its independence through ecumenical cooperation.

THE AFFECTIONATE SOCIETY OF CHRIST

The purpose of these inter-church councils is simply to bring the denominations together into a voluntary fellowship of the churches, or what has been called "the affectionate society of Christ." As to the basis of their faith there is nothing that conflicts with our evangelical doctrine. The Federal Council of Churches requires that all member churches shall confess Christ "as divine Lord and Savior." The World Council of Churches requires of all member churches the acknowledgment of Christ "as God and Savior." Because of this theological condition, the Unitarians and Universalists have never been accepted for admission either into the Federal Council or the World Council.

We give this factual statement concerning the ecumenical councils in order that our constituency may base its judgments on a well reasoned considera-

tion of the facts. We reaffirm the Baptist position on the complete independence of the local church.

THE THREAT OF TOTALITARIANISM

In the same breath we would remind all our brethren that the threat of totalitarian movements such as communism, political Roman Catholicism, and fascism is today so ominous that evangelical Christianity has ahead of it a fight for its very life. We cannot adequately safeguard our religious liberties in certain areas of the world unless we stand shoulder to shoulder with other Protestant groups. Moreover, the gigantic evils represented by modern war, racialism, political corruption, and family disintegration, are so great as to portend the complete breakdown of society, and a possible government by a syndicated under-world. As Baptists we must therefore do the most intelligent thinking of all our history in the field of cooperative Christianity, and not be misled by snap judgments that have all too often determined our decisions on these weighty matters.

Not only must we do our best thinking in these areas. We must demonstrate the honesty of our interest by an increased financial support. If we are to have affiliations with the Federal Council and the World Council, we must be prepared to take our proper share of responsibility. We have been assigned a very generous proportion of places, respectively, on the Executive and the Central committees of these bodies. It should be an embarrassment to us as Northern Baptists to have such a poor record of giving to these significant Federal and World Council programs, when other denominations of comparable size are giving anywhere from three to twelve times as much.

We should give more serious thought also to our support of the Baptist World Alliance of which we are likewise members by Convention action. If we are to be counted as a cooperating denomination, let us pay our way with the others. We recommend to our Finance Committee a more serious consideration of our financial obligations toward these larger causes, which are in every sense of the word missionary causes by which all Christendom may stand or fall.

If any local church does not wish to make a contribution to the Councils in question, or to the Baptist World Alliance, it can always have the privilege of requesting that it not be listed among the churches supporting these organizations, thus guaranteeing that it will not be counted in the statistics or activities of the bodies mentioned.

Because the matter of Baptist-Disciples relationships is being explored by another commission, which will make its own report to the Convention, we do

not feel that our Commission should enter upon a discussion of this issue except to express our conviction that this is one of the matters to which our recommendation for a referendum applies.

THE HERITAGE OF BAPTISTS

These far-reaching issues sometimes seem to stagger our faith. But they are all a part of the stirring of the Spirit of God in the hearts of his children. We are all seeking a way of repentance that shall lead us out of the sin and anguish of our time. Repentance, however, means more than being sorry for ourselves. It means a radical break with all those habits, tempers, and attitudes that are displeasing to God.

We are soon to enter the last half of the twentieth century. Undoubtedly it will be one of the most fateful periods in the history of the world. The first 50 years of this unhappy century have brought untold tragedy and bloodshed to mankind. At the same time they have brought amazing potentialities of progress. Have we not as Baptists, along with the other communions of the church universal, an obligation to redeem the sorry record of our warring generation, and to continue towards the year 2000 A.D. with the jubilant message of hope in Christ?

Our fathers transmitted to us a notable heritage of faith, liberty, and missionary achievement. Our ac-

complishments as a denomination in recent years — the World Mission Crusade, the Crusade for Christ through Evangelism, the Stewardship Advance, and other outstanding victories — are proof that the conquering spirit of other days is not lacking, and that we are completely competent to transmit our Baptist heritage, enhanced and enlarged, to our children.

Let there be an end then to controversy among ourselves, and the beginning of a controversy with the world. We have been commanded of our Lord to preach the gospel to every living creature. The hour has come to proceed with that mission, to give a good account of our stewardship, to bring healing and peace to mankind, to evangelize the nations, to redeem the time. In this grand and awful hour, let us pray that the Northern Baptist Convention may shine as a diadem in the hand of our God: united, believing, a symbol of the day when the innumerable company of the saints and the apostles shall hail the power of Jesus' name, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

MRS. LESLIE B. AREY, MRS. HOWARD G. COLWELL, CHARLES L. SEASHOLES, EARLE V. PIERCE, LEON S. GAY, ROBERT H. MOORMAN, JOHN A. DAWSON, EDWIN T. DAHLBERG, *Chairman*, CARL W. TILLER, *Secretary*.



Report of the Commission of Review

Specific Findings and Recommendations for consideration and adoption at the Northern Baptist Convention at Boston, Mass., May 23, 1950

NOTE—The specific 25 recommendations are published in full. Because of space limits much of the explanatory data has had to be omitted. It is believed that sufficient data has been retained to enable the reader to understand the background and other factors which determined the Commission's decision.—ED

1. **CHANGE OF NAME:** Many of the missionary societies and other organizations within the framework of our convention have borne the name, AMERICAN for many decades: AMERICAN Baptist Foreign Mission Society, AMERICAN Baptist Home Mission Society, Woman's AMERICAN Baptist Foreign Mission Society, Woman's AMERICAN Baptist Home Mission Society, AMERICAN Baptist Publication Society, and AMERICAN Baptist Historical Society. We believe the Convention should revive and cherish the historic

tradition of its cooperating societies by adopting the name AMERICAN BAPTIST CONVENTION.

The Commission recommended to the 1949 annual meeting, and the Convention adopted, a proposal that this change in name be commended to the churches for study, and that it be made an order of business for action at the annual meeting in 1950.

2. **FELLOWSHIP WITH OTHER BAPTIST BODIES:** Two motions presented from the floor were adopted at the 1949 annual meeting to: (a) "invite the Southern Baptist Convention to unite with us in the American Baptist Convention", and (b) "invite all organized Baptist Conventions and conferences in continental United States, including the bilingual groups and the two Negro national conferences, to unite with us in the American Baptist Convention".

(Continued on page 172)

PERSONALITIES

► **REV. ARCHIBALD M. CRAIG**, who has been Director of Town and Country Work for the American Baptist Home Mission Society and the Maine Baptist State Convention for the past two years, was recently appointed Eastern Area Director for the Maine Convention. Three years ago he made an extended tour of Europe, and in an article, "The Night Has Been Long and It Is Still Dark," (See *MISSIONS*, June, 1947, page 345), he shared his impressions with the magazine's readers.

► **THE HOME MISSION BOARD**, in cooperation with the State Convention Boards of Montana, Idaho, and Utah, announces the appointment of Rev. Ray Eugene Crow as Director of Evangelism for the Tri-State Area. He is a native of California, and a graduate of Eastern Baptist Theological Seminary. For the past five years he has been pastor of the Bel Aire Baptist Church of Hawthorne, California.

► **THE ELLEN MITCHELL MEMORIAL HOSPITAL** which the Woman's Foreign Mission Board maintains in Moulmein, Burma, is now staffed with five women missionaries, two doctors, Mary Gifford, M.D., and Anna Barbara Grey, M.D., two missionary nurses, Ruth Keyser, R.N., and Margaret B. Smith, R.N., and a business manager, Mary D. Thomas. In addition there are several Burmese women serving on the staff as nurses and supervisors in the hospital and dispensary, including the Burmese woman physician, Ah Ma, M.D.

► **REV. RALPH R. ROTT** is the new Director of the Emmanuel Christian Center in Buffalo, N. Y. He is a graduate of Bucknell University and of Colgate-Rochester Divinity

Missionary Oddities

Number 30

SWIMMING POOL BAPTISM

REV. B. L. HINCHMAN, new missionary in Japan, probably holds the world's distinction of being the only minister who ever administered the ordinance of baptism in a public swimming pool. A great throng witnessed the ceremony. The pool was part of the equipment of a Japanese public school in the industrial section of Tokyo where the Fukagawa Christian Center had stood before it was completely destroyed by American bombing planes during the war.



Rev. B. L. Hinchman, baptizing in the Japanese swimming pool

The Misaki Baptist church had offered the use of its own baptistery but it was the opinion of the Japanese Christians in the Fukagawa area that the ceremony would prove to be a powerful Christian testimony if the four converts were baptized publicly in the community where the Christian Center may be rebuilt.

School. For two years he served as a U. S. Army chaplain in the Philippine Islands. Prior to his army service he was pastor at North Freedom, Wis.

► **THE HOME MISSION BOARD** announces the appointment of Rev. Alexander Kinda for special service among Hungarian Baptist churches in the United States. The Hungarian Baptist Conference is sharing in the expenses of this office. Mr. Kinda has been pastor of the Hungarian Baptist Church in Perth Amboy, N. J., since 1942. He is a graduate of the International Baptist Seminary.

► **AS A RESULT** of his first evangelistic campaign in the Philippine Islands where he is stationed at Central Philippine College in Iloilo, Rev. J. T. Howard reports 12 young people who made their first public profession of faith in Christ, of whom seven were baptized. A large number of students rededicated themselves to Christian witness and service. Most of the preaching was done by Rev. Jose Yap, General Secretary of the Philippine Baptist Convention, and Rev. Genaro Diesto of Iloilo.

► **BAPTISMS IN THE CHIN HILLS** OF Burma last year totalled 2,363, reports Rev. Robert G. Johnson, bringing total church membership up to 18,467, which is 12% of the entire population. If children and other adherents to Christianity are included, the so-called Christian community includes about 20% of the population, the remainder being animists. There are no Hindus or Mohammedans among the Chin people and two few Buddhists even to count. Thus Christianity faces only the competition of superstitious animism in this entire area.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1903 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1917 to *The American Baptist Magazine*. In 1936 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPHARD, LITT.D., Editor

MARGARET G. MACOSKEY
Assistant to the Editor

HORACE H. HUNT
Business Manager

Book Reviewers

HERBERT W. HANSEN

ALFRED L. MURRAY

WILLIAM B. LIPPHARD

This magazine is a member of
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MARCH, 1950

No. 3

Who Told the Truth and Who Lied About the President's Ambassador to the Pope?

WHAT can the American people believe when they read contradictory reports in their newspapers? In such cases who is telling the truth and who is a liar?

Early in January *The New York Times* headlined a news rumor from Rome, TAYLOR TO RESIGN, VATICAN POST SOON, explaining that Mr. Myron C. Taylor, the President's Ambassador to the Pope, was not in good health and that his desire to resign was ascribed to this fact. He is now in his 77th year. The same story also stated that upon his resignation the post would be filled by Mr. Franklin C. Gowen, a career diplomat who has been Mr. Taylor's assistant. Later in January when Mr. Taylor arrived in New York on the S.S. *QUEEN MARY* on one of his commutation trips between Rome and Washington, *The New York World Telegram and New York Sun* headlined its news story, TAYLOR ARRIVES. WON'T QUIT AS ENVOY TO POPE, reporting that Mr. Taylor had not resigned, had no intention of resigning, and that after seeing the President he would return to Rome as Ambassador to the Pope. Several days later Mr. Taylor called on

the President, offered his resignation, and the President accepted it with assurance of deep appreciation of his services. On the following day *The New York Times* reported that his resignation was no surprise to the Pope because Mr. Taylor on December 13th had informed the Pope of his decision to resign!

One possible explanation for these contradictory reports is that the first story may have been deliberately released as a "trial balloon" to gauge public sentiment regarding the continuance of this unconstitutional ambassadorship to the Vatican and this presidential violation of the American principle of the separation of church and state.

Ten years have passed since the late President Franklin D. Roosevelt shocked American Protestantism just before Christmas, 1939, by his appointment of Mr. Taylor as his personal ambassador to the Pope. *MISSIONS* had intimated three years previously that this would happen following the historic interview behind closed doors at Hyde Park between the Pope, at that time Cardinal Pacelli, and President Roosevelt. (See *MISSIONS*, January, 1937, pages 26-27.) President Truman unwisely has continued Mr. Taylor in office, doubtless fearing the mighty wrath of the Roman Catholic Hierarchy and the political effect on the election in 1948 if he had asked Mr. Taylor to resign. Millions of American Protestants want an end to this relationship. If there is one issue on which American Baptists, North, South, East, West, fundamentalist, conservatist, progressivist, liberalist, modernist, are unanimous, here it is.

Now that Mr. Taylor has actually resigned and his assistant has been summoned home for consultation, such an avalanche of correspondence should descend on the White House as finally to convince the President that the American people want him to terminate a diplomatic connection, repugnant to American democracy, offensive to American Protestantism, and an inexcusable violation of a great, historic, American principle of religious freedom.

In this country there must be no entangling alliance between free democratic government and ecclesiastical totalitarianism, nor between church and state.

He Asked Baptists for 1200 Assurances And They Promptly Gave Them

NEARLY two years ago Congress enacted the Displaced Persons Law to permit the admission to the United States of 200,000 displaced persons in Europe. Before they could leave their wretched refugee camps it was required that persons or organizations guarantee their resettlement so that these people might not later become American public charges. Among the displaced persons were several thousand Baptists. Northern Baptist churches in the United States were allotted a quota of 1200 assurances. The task of securing them was assigned to Secretary G. Pitt Beers of the Home Mission Board. It looked like a huge, formidable task to secure 1200 assurances by February 1, 1950, so that 1200 families could be selected in Europe, "screened", processed, and assured of visas by June 30, 1950 for entry to the United States. Dr. Beers took it in his stride and with sublime confidence went to work. To assist him Rev. John Yasumura gave the effort brilliant leadership. Effective cooperation came from Secretaries R. D. Goodwin, M. E. Bratcher, Harold C. Schlink, and the volunteer staff of the Christian Friendliness Department of the Woman's Home Mission Board. At Green Lake in July the plan was presented to the conference of State and City Mission Secretaries who pledged wholehearted support. The churches were then informed and appeals made for the 1200 assurances or guarantees. The response has been prompt, generous, complete. Phenomenal might well be the word for it. By February 1, 1950 the required 1200 assurances had been recorded. A few more can still be accepted to replace necessary cancellations. Thus 1200 Baptist churches are assured of fellowship with 1200 new and worthy families of high caliber and integrity. Here is dramatic evidence of Baptist sympathy with those in distress, of concern for fellow Christians ruined by the war, and of determination to help solve one of the great human problems of our time. A remark attributed to Pastor Martin Niemöller of Germany is pertinent here because of its refutation. "For many Germans" he said, "this is the post-Christian era". That could be said by thousands of displaced persons

of Europe. What Baptist churches have done for 1200 displaced families is to refute that and to prove that this is still the Christian era, even though some people, governments, social systems, have done and are continuing to do that which is not Christian. These 1200 assurances transcend whatever differences may be prevalent among Baptists and unite them anew in loyalty to Him who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

The American People Will Always Read What Somebody Says They Shall Not Read

IN its September issue (pages 415-417), *MISSIONS* published a review of Paul Blanshard's book, *American Freedom and Catholic Power*. Many readers complimented *MISSIONS* on its realism and courage in doing so. Others wrote the Editor giving information about the availability of the book in local public libraries and local book stores. A few criticized. (See *Letters from the Editor's Mail Bag, February, pages 68-70, and this issue, pages 132-134.*)

Now comes the amazing news that the sale of this book, already in its 8th printing, has exceeded the fondest hopes of its publishers. Efforts of the Roman Catholic Hierarchy to discourage its sale and its reading have been fruitless, although one leading New York department store refuses to carry it, while another store refuses to display it but will reluctantly accept orders for it. The fact that a great newspaper like *The New York Times* rejected advertising for it was of more publicity value in promoting sales than pages of paid newspaper advertising. Week after week *The New York Times* found itself in the uncomfortable position of having to publish the fact that the book which it refused to advertise, was 7th in the list of current best sellers. With the spirit of freedom bred in their bones the American people will always insist on reading what any man, any newspaper, any hierarchy, any self-appointed censor says they shall not read. Both *The New York Times* and the Roman Catholic Hierarchy must have temporarily overlooked that distinctive trait in American national character.

Referring to this book *The Churchman* (Episcopal church paper) said, "This should be

recommended by every Protestant pulpit, should be read by every Protestant church member, and should be discussed in every Protestant church parish." If and when you read it, *be sure to keep clear the distinction between Roman Catholicism as a religious faith that is cherished by millions of devout American Christians, and Roman Catholicism as a totalitarian ecclesiastical system.* In accordance with the historic principle of full religious freedom for everybody, every American has the same inalienable right to be a Roman Catholic as to be a Baptist. That right must be respected, sustained, and guaranteed. But against a system that arrogantly claims priority, seeks to control thought and life, relegates all Protestant faiths to the realm of error and heresy, and seeks financial support from public funds, Americans must constantly be opposed.

THE GREAT DELUSION

Number 169

AN EXCEPTION FOR AMERICANS

NO alcoholic liquor is hereafter to be served at official and public functions throughout Burma, excepting only at gatherings where more than 50% of the guests are foreigners. As reported in *The New Times* of Rangoon, this was decided by the new Government of Burma on request of the All Burma Buddhist Association.

Can anybody imagine a United States Government decision to prohibit the serving of liquor at official government functions, on request of an all American Christian Association, Protestant or Catholic?

Can any American feel pleased over the Burma Government's exception where 50% of the guests are foreigners, which is an uncomplimentary recognition of the drinking habits of Americans and Britishers?

When the American people were persuaded by the liquor interests 18 years ago to repeal the prohibition amendment, they never imagined that during the ensuing 18 years the resultant drinking habits would be such as to lead a foreign government to make an exception for American benefit and indulgence at public banquets and other social functions in Burma where alcoholic liquor would otherwise not be served?

This scornful concession to American drinking habits should make all of us heartily ashamed.

Opportune Time and Urgent Need For a New Appraisal of Home Missions

DURING a stormy debate at the National Home Missions Congress at Columbus, Ohio, a St. Louis layman protested a condemnation of racial segregation in public and private large scale housing projects across the United States. "It is not within the province of home missions," said he, "to tell the people of the South what to do." Quickly an Indianapolis Baptist minister, Rev. Walter Laetsch, replied, "It is time for home missions to take a stand. If we do not like the Negro, then let us say so. But if we believe he is a human being, then let us make it evident."

This incident revealed how the home mission task has become intimately, indeed inextricably, involved in the social tensions and moral issues of our time. Precise and simple was the home mission task of 50 years ago. All that was expected of American churches was to build new churches in frontier towns, support a few missionaries on Indian reservations, evangelize the hordes of incoming immigrants, and sustain downtown churches whose wealthy members were beginning to move to the suburbs.

How times have changed! The past 50 years have witnessed more profound upheavals in American life than in any previous period in history. Two devastating world wars, a prolonged depression in between, immense shifts of populations which followed war industries, removal from farms to cities of hundreds of thousands of people due to farm mechanization, government expansion into areas of social welfare and human rights, and above all the vast spread of pagan secularism throughout the nation with its deterioration of moral and spiritual climate—all have sharpened the concern of home missions, created new demands, and enlarged its responsibilities. Yet the historic missionary tasks of church extension, evangelism, and service of 50 years ago have not changed. They have merely become tremendously more urgent. Of most concern is an astounding fact of which the complacent church member is totally unaware. Although the percentage of American church membership has risen, more Americans are actually outside the church than ever before.

Moreover, half of the American people have changed residence during years since Pearl Harbor which means that more people today live in unchurched communities.

Against that background the redemptive purpose of Christ to seek and to save that which is lost, if faithfully to be carried out by the home mission agencies in the United States, calls for a new appraisal and a cooperative home mission program such as the Columbus Congress outlined. (See pages 146-150.) And it challenges American churches to a far more generous, enthusiastic, and wholehearted support than they have ever given it heretofore.

Editorial ♦ Comment

♦ LATE IN DECEMBER the daily press featured a story about Russian ships having been sighted in the Caribbean Sea where intensive winter maneuvers were scheduled by the United States Navy. The intimation of course was that the Russian ships may have been sent as spies to secure what information they could about American naval strength and to report back to Moscow. A few days later on an inside page appeared a brief news item that the Russian ships were ordinary freighters en route via the Panama Canal to Vladivostok across the Pacific Ocean. Since the end of the war the Panama Canal has had 37 Russian ships pass through it. This prompts two queries. I. Was the first newspaper story only another manufactured "war scare", another effort to arouse anti-Russian feeling among the American people, perhaps some "window dressing" for the huge federal budget now before Congress for approval? II. What individual or organization, military, political, commercial, or ecclesiastical is responsible for such slanting of the news?

♦ THE ANNOUNCEMENT THAT DR. CHARLES A. EATON, for 26 years a Baptist minister and for 25 years a member of Congress from New Jersey, would seek election to his 14th term in Congress on election day, November 7, 1950, is another reminder of the terrific contrast between the world of politics and the world of religion in utilizing the services of elderly men. This month Dr. Eaton will celebrate his 82nd birthday. For 10 years he was pastor of New York's Madison Avenue Baptist Church. Today many Baptist ministers gratefully remember his dynamic speech 36 years ago to the Northern Baptist Convention at Boston in 1914 in behalf of adequate salaries in the ministry and of funds for

The Ministers and Missionaries Benefit Board. Today Dr. Eaton is a magnificent octogenarian example of the fact that a man's usefulness is not ended at 50 or 60 or 70 or 80 years of age. What Baptist church would consider calling an 82-year-old pastor to its vacant pulpit? His New Jersey constituents are well satisfied to have him continue to represent them in Congress.

♦ THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, popularly known as the Mormon Church, is not confined to Salt Lake City and the Far West. Three Mormon churches have already been established in the New York metropolitan area, one in New York, one in Brooklyn, and the third in East Orange, N. J. Recently a fourth church was organized by 127 Mormons living on Long Island. They purchased a site in East Hempstead. For the past four months on Saturdays and spare evenings the male members of the congregation have been contributing their labor in erecting a white brick edifice to contain a sanctuary, lounge, recreation hall, classrooms and church offices. They work evenings under flood lights. Each day the volunteer labor group, sometimes as high as 16 men, assembles for a prayer service before starting work. There have been instances, particularly in rural areas where Baptists by similar volunteer labor have erected their own houses of worship, but in general, Baptists stand greatly in need of more consecration and devotion to their churches and their world mission. The volunteer spirit, the missionary enthusiasm, and the church loyalty of the Mormons could well be emulated by the Baptists.

♦ THE GENERAL COUNCIL AT CHICAGO ON DECEMBER 13, held its last "executive session" when it elected Rev. Theoron Chastain as preacher of the Convention sermon at Boston next May. Hereafter, if a recommendation of the Commission on Review is adopted, the Convention preacher each year will be elected by the Convention itself on nomination by the Committee on Place of Next Meeting. Thus we bid farewell to a procedure that should never have been established in meetings of the General Council. It was always an embarrassing moment when the scheduled hour arrived to elect the preacher and the President had to request visitors and representatives of other Convention agencies to leave the room. The General Council is authorized in the Convention By-Laws to exercise "between sessions all the powers vested in the Northern Baptist Convention." An "executive session" of the Convention is simply inconceivable. It should likewise have been inconceivable in the General Council.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **WHEREON TO STAND**, an analysis of what Roman Catholics believe and why, by *John Gilland Brunini*, with an introduction by *Francis Cardinal Spellman*, is written both for Roman Catholics and for Protestants who may be induced by curiosity or by genuine and sincere desire to be informed, to read it. Here is a factual and readable, as well as reliable, explanation of what the Roman Catholic Church teaches and why. Any Baptist who reads it will obviously find innumerable statements of Catholic faith and position that differ absolutely and irreconcilably with his own. Only one reference is sufficient. Concerning baptism the author says, "Always and without qualification the Roman Catholic Church has taught that baptism is needed for salvation. The sacrament of baptism is indispensable to salvation." A book like this should be read by Protestants not only in the interests of accurate understanding of the position of Roman Catholicism but also as a means of supporting and justifying the basic convictions that sustain their own faith. (Harper and Brothers, 302 pages, \$3.00)

► **TIME TO SPARE**, by *Douglas V. Steere*, is a practical manual for spiritual retreats, telling how to plan, organize and conduct them effectively. New practices that have proven invaluable in deepening the spiritual life are presented, with detailed outlines and specific suggestions for the daily order of the three-day spiritual retirement. Section Two contains carefully selected readings, from various articles and books, and prayers to be read at meal time, also, four inspirational messages by the author. The book is explicit, instructive,

and spiritually uplifting, and may be read as a devotional aid as well as a guide. (Harper and Brothers; 187 pages; \$2.00.)

► **THE HIGH COST OF RACE PREJUDICE** by *Bucklin Moon*, is a deeply disturbing analysis of the economic cost that the American people pay for their color prejudice. Heretofore all appeals for the removal of race prejudice have been on the basis of noble arguments like social justice, human idealism, Christian brotherhood. Here for the first time is set forth the thesis that the American people can no longer afford the loss of production due to employment discrimination, the higher cost and the lessened effi-

ciency in maintaining segregation in the armed services, the lower purchasing power of millions of underpaid second class citizens who buy fewer goods, and the high cost of taking care of the disease and crime that flourish in slum areas in which colored people are compelled to live. Thus for example he mentions a well known city in which it costs \$3,200,000 in tax collected revenue from all citizens to maintain one square mile of slum area where Negroes live whereas that area pays only \$586,000 in tax collections. In other words, the white people are paying \$2,600,000 for their black prejudice which compels the Negroes to live in this area. The entire South, says the author, is the No. 1 Economic Problem of the United States and largely because in order to keep the Negro in his place the South must get down in the gutter with him. Anybody who reads this book, and it should be widely read, will get an entirely new idea of the meaning of race prejudice because it touches his own pocketbook in ways of which he has not heretofore been aware. (Julian Messner, 168 pages, \$2.50)

► **HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE**, by *Weldon Crossland*, is a book on evangelism. The author's contention is that "any church anywhere can greatly increase its membership and attendance through Christian evangelism." All familiar methods of evangelism are considered, but chief emphasis is placed upon pulpit, visitation, educational evangelism, and the re-evangelizing of inactive members. The book offers no "cure all" for those who want methods to do the work of members. The work to be done is

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carefully appraised and helpful suggestions and techniques are offered for rendering an efficient and effective service. The book tells what to do and how to do it. (Abingdon-Cokesbury; 160 pages; \$1.75.)

► **HOW CAME OUR FAITH**, by *W. A. L. Elmslie*, Principal of Westminster College, Cambridge, England, is a profound study of the religion of Israel, with particular emphasis upon the significance of that faith for the modern world. General readers, as well as biblical scholars, will find the study mentally stimulating and spiritually enlightening. The book is written "under passionate conviction that the history of Israel is not closed. It is continued in the history of mankind. . . . The religion of Israel is not superseded. It remains man's only religion. The theology of Israel . . . is the abiding truth of God." Political and ancient customs, which usually are heavy reading and are given lengthy treatment in many Old Testament studies, are referred to here only as they contribute to a better understanding of Israel's faith, and the importance of that faith for modern man. The treatise is divided into three parts: (1). The Bible in relation to the present world; (2) The character of the God of the Hebrews; (3) God revealing Himself through the Hebrew prophets, and how they interpret His will and purpose for mankind. Dr. Elmslie is a liberal but not a radical, a thinker but not a skeptic; yet he refers to certain Bible stories as "tales". With this in mind, all who read this book will be amazed that a study of the religion of Israel could be so profoundly significant for this confused age. It is a book for the minister seeking fresh sermonic material and for the layman who desires a meaningful interpretation of the Old Testament.

MISSIONS

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HARPER & BROTHERS, New York 16, N. Y.

Maps, general and scriptural reference index enhance the value of the volume. (Charles Scribner's Sons; 417 pages; \$3.25.)

► **ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN**, by *Sir William Ramsay*, is a reprint of an invaluable book which many clergymen studied in the theological seminary. It was first published in 1895 and was constantly used as a text until it ran out of print. Those who are familiar with the book will rejoice that they may obtain a new copy, and those who have not known the work have a treat in store for them. Dr. Ramsay was a layman of the Church of Scotland, and a professor at Oxford. He carried on extensive archaeological

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research in Palestine until he became one of the greatest authorities of his time on New Testament lands. Possibly his greatest writing is this volume. In it he gives an insight, that has not been surpassed, into the life and teachings of Paul. (Baker; 402 pages; \$3.50.)

► **SAM HIGGINBOTTOM**, An Autobiography, tells about an emigrant boy who became India's foremost farmer. Born of poor parents in Manchester, England, in 1874, the boy went to work as a child until at the age of 20 he was able to come to America for an education. He attended Mount Hermon, Amherst and Princeton, enduring hardship and poverty to get his education. The Presbyterian Church sent him to India upon his graduation from Princeton. In India he found an impoverished people trying to earn a living from the soil with no modern methods or knowledge of scientific farming. To assist them he founded Allahabad Agricultural Institute, which soon had a revolutionary effect upon India's rural life. But the sick must be nursed back to health, so with the assistance of his wife and financial aid from friends in America, hospitalization was made available. The Institute became an imposing campus of men's dormitory, student's kitchen, science building, etc. The story is fascinatingly written, sparkling with humor, tragedy, and success, but most of all it is an account of the achievements of persistence, patience and prayer. Striking photographs and graphic words make the book delightful reading. (Charles Scribner's Sons; 232 pages; \$3.00.)

► **HUMAN ADVENTURE IN HAPPY LIVING**, by *William L. Stidger*, offers 21 stories about people, many of them very ordinary, who have and continue to do the extraordinary in practical Christian
(Continued on page 190)

Page 165

The MISSIONARY ○ FAMILY CIRCLE

Intimate News Brevities About Your Missionaries Overland and Overseas

» **Anita Nock** was courted for six years by Mr. Paul Randall, a civil engineer of San Diego, Cal., whom she first met at her first mission station in Ogden, Utah. Finally she accepted his proposal of marriage and so she resigned as a missionary of the Woman's American Baptist Home Mission Society to the Hopi Indians at Polacca, Arizona. The resignation became effective December 31, 1949. She and Mr. Randall were married on the following day, January 1, 1950 in the Hopi Indian Baptist Church at Polacca. It is hard to imagine a more lovely beginning of a new year.

» **Lucy P. Bonney** must have looked quite cute in her G. I. shirt, blue slacks, and a big coolie hat over her famous red cap with polo-roid goggles in its visor. She wore this costume while working in the paddy fields of Burma under a blazing tropical sun in order to help the farmers around Sumprabun harvest their crop. Her mission school had to be closed temporarily and all children had to be sent home after vaccination because of an epidemic of smallpox. Other missionary activities likewise had to be curtailed. "Our farmer neighbors can ill afford to lose their crop which is to them the staff of life", she explained as a reason for helping them. "In my missionary career I have done a great variety of things but I have never harvested paddy before." Toward evening she was made aware of back muscles that had never ached before.

» **Laura Fish** who serves as a missionary among the Spanish-speaking people in Brooklyn, N. Y., is one of

the most fortunate persons in the greater New York area. With the acute housing and apartment shortage in this immense region she anticipated being obliged to wait many months before a vacant apartment would become available. Recognizing the emergency, church members kept watchful eyes on all prospective vacancies. When she arrived in Brooklyn to begin her work, to her surprise, they had an apartment ready for her.

» **Minnie M. Argetsinger**, whose home is in Yonkers, N. Y. where she has many friends in the Baptist Church of the Redeemer, was scheduled to come home for retirement last summer from Chengtu, West China where she had served 30 years. En route home she stopped over in the Philippine Islands, saw the acute need for missionary reinforcement at the Home School in Capiz, and so decided to remain there and serve until spring when she will return to the United States.

» **William E. Braisted, M.D.**, affectionately known as "Bill Braisted", now at the Baptist Mission Hospital in Kityang, South China, in his modesty would never have made known what he himself did in a vain effort to save the life of the late Rev. S. K. Lo, Director of the Swatow Christian Institute. (See *MISSIONS* November, 1949, page 570) Summoned from Kityang to Swatow, as reported by Dr. Clara Leach whom he succeeded at Kityang when she went home on furlough, Dr. Braisted realized that blood transfusion was the last resort. His own blood proved to be the only type for Pastor Lo. So he gave it in abundant measure. "That would be

just like Bill Braisted", wrote Dr. Leach. Unfortunately it was too late to save Pastor Lo's life.

» **Mary Butler**, evangelistic missionary in Nicaragua, who was the charming May Queen at Keuka College 20 years ago, is due to come home on furlough in the late spring. She expects to arrive in time to attend the Northern Baptist Convention at Boston, Mass., then to visit friends in Providence, R. I., where she served at the Federal Hill Christian Center, and then to attend the 20th reunion of her class at Keuka College, Keuka Park, N. Y. Following a visit with her mother, Mrs. Martha E. Butler at Thompson, Pa., she will journey westward to visit the Steward Indian Mission in Nevada where she served as missionary teacher. Then she will enter the Berkeley Baptist Divinity School at Berkeley, Cal., for a year of special study.

» **Maxwell J. Chance**, new missionary in Assam who arrived there last fall, has a delicious sense of humor about the difficulties of mastering a foreign language. "This is my second week of language study", he reports, "and after two weeks it is not so frightening as it was, but still very difficult. My teacher is a disciplinarian who believes 15,000 attempts is not too high a price to pay for a good pronunciation. For me the language seems to be best spoken with a sore throat and a nasal congestion! So far language study is the hardest thing about being a missionary."

» **Emille M. Ballard** of Insein, Burma, is now qualified in midwifery. After studying at the Ellen Mitchell

Hospital in Moulmein, she passed the government examinations. Although she originally went to Burma as a registered nurse, under appointment as missionary by the Woman's Baptist Foreign Missionary Society, she is now competent to take care of maternity cases also.

» **Dr. Robert B. Ainslee**, medical missionary, formerly of West China, and his wife are now stationed at the Emmanuel Hospital at Capiz, in the Philippine Islands. They are occupying the former home of the late Dr. and Mrs. Frederick W. Meyer who were among the 11 missionaries executed by the Japanese at Hopevale shortly before Christmas, 1943. (See *MISSIONS*, June 1945, page 298 and September, 1945, page 383). The house had been used as headquarters by the Japanese Army during its occupation of Capiz, and then by the American Army. No repairs had been made during the entire period and the house was in terrible condition. For four weeks after the Ainslees moved in, the doctor had to devote more time to the supervision of repairs than to hospital duties. A son, Frederick Stuart Ainslee, was born in the hospital on December 6, 1949.

» **Loren Noren** of Swatow, South China, puts the \$64 question about missions in China in this form. "Under Chinese communist rule can we do the mission work that we came out here to do? This is the \$64 question. No one has the complete answer. It would seem, however, that there is likely to be very little interference at the beginning. What may come later remains to be seen."

» **Clara Leach, M.D.**, medical missionary under appointment by the Woman's American Baptist Foreign Mission Society at the Mission Hospital in Kityang, South China, is in the United States on furlough. After completing several months of service on the staff of the Colchester Hospital in

Colchester, Vt., she will serve on the staff of a large hospital in Philadelphia, Pa., thus studying the latest techniques in American surgery preparatory to her return to China. When she left Kityang last summer her hospital was crowded to capacity with from 100 to 200 patients every day in the out-patient department. Concerning communism in China she wrote on her arrival in the United States, "Christianity has been widely planted and deeply rooted in many areas throughout China. In this time of difficulty and unhappiness we must stand by our friends. We should hold high the Christian witness. 'And I, if I be lifted up will draw all men unto me', is a word to remember now."

» **Rose Uhlinger**, wife of Rev. Philip Uhlinger, new missionaries in Belgian Congo, has a new name for their little daughter Nancy Joy. While en route by airplane to Africa they made a brief stopover of one afternoon in Rome. The Italian people were so impressed by Nancy's sunny hair that they called her, "picturato bambino."

» **Esther McCoullough**, who has rendered outstanding service at the Fujin Home in Seattle, Wash., since 1917, has been granted leave of absence because of ill health.

» **Phyllis Tibbetts**, wife of Rev. Orlando L. Tibbetts, missionary in Mexico City, presented her husband with a handsome baby girl on December 2, 1949. She weighed nine pounds and two ounces on arrival, is their fourth child, and has been named Judith Ann Tibbetts.

» **J. Walker Raymond**, missionary to the Hopi Indians in Arizona, is in the unique position of serving under appointment of the American Baptist Home Mission Society on a field whose property is owned by the Woman's Home Mission Society. He recently completed the rebuilding of

the Hopi Indian Church at Sunlight Mission, Ariz., and distributed to good advantage the used winter and summer clothing for men, women, and children, which White Cross chairmen in the churches sent him. The Hopi Indians who were skilled stone masons and carpenters offered to work on the construction and to accept as wages such clothing for their families.

» **Dr. E. S. Downs**, medical missionary at Tura, Assam, reports for the past year at the mission hospital, 477 in-patients, 8,533 out-patients, 36 major surgical operations, 32 maternity cases, and an average of 20 motherless babies in the hospital baby fold. These babies usually are brought to the hospital when a week old, are kept for a year, and then placed for adoption.

» **Eva M. Shepard** was unafraid of seasickness on her voyage to Belgian Congo last fall because she used the new medicine, dramamine. She reports a fine trip from Antwerp, Belgium, to Matadi, Belgian Congo.

» **Stella Wang**, who returned from the United States to Meih sien, South China where she teaches in the Mission Girls' School, was asked to give a lecture on "The American Man" to the Youth Assembly with an attendance of nearly 90. She said she had been impressed by the American energy in doing any type of work, by the willingness of young men to work for an education, and by their helpfulness to strangers.

» **Jennie Bewsey** is now the missionary at the Betania Mexican Church in Los Angeles, Cal. She went there from Fresno.

» **Jane Bennett** probably holds a record for the number of churches served by one individual. She serves 13 rural churches in an area between two of the so-called finger lakes in New York State.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Partners in God's World Task

Report of the annual meeting of the Foreign Missions Conference of North America, at Buck Hill Falls, Pa., January 10-13, 1950

FOR his opening address at the annual Foreign Missions Conference, Dr. Frank T. Cartwright of the Methodist Foreign Board chose as his theme, "Partners in God's World Task". Analyzing the compelling motives in the lives of the early disciples, he said that these must also be the compelling motives in the lives of missionaries today, namely: (1) An overmastering loyalty to a Leader. (2) Obedience to a command. (3) An inner compulsion to share the good which they had received.

More than 300 delegates representing 72 Protestant foreign mission agencies were present.

In a message which occasioned much discussion, Dr. Frank C. Laubach, having just flown home from Asia where he and his associates are meeting with great success in widespread campaigns of literacy, pleaded for the training of missionaries who in turn can train national workers in the art of teaching illiterates to read. He is convinced that this approach to the masses of Asia and Africa will open doors where now there is no opportunity to witness for Christ. "Each Christian teach one non-Christian and lead him to Christ," is his slogan. The phenomenal success which has accompanied Dr. Laubach's efforts has attracted world-wide attention. "There are 30,000,000 Christians scattered throughout Asia and Africa. Everyone of them could be taught to teach others,

By ELMER A. FRIDELL

and in the teaching of others with the right spirit of concern and love, they could point these millions of teachables to Christ and the church," is the plea which this leader always brings with moving effect. Dr. Laubach has accepted an official invitation to direct a nation-wide literacy program in Liberia in which he is permitted to use his new methods, including his "Life of Jesus" materials.

There are approximately 2000 missionaries in China at the present time, about half of them from the churches of North America. "The missionary contribution has not ended in China," said youthful, Methodist missionary Tracy Jones of Nanking. Mrs. Jones is the daughter of the late Dr. E. H. Clayton and Mrs. Clayton who at Hangchow helped establish Wayland Academy in the forefront of Christian education for Chinese boys. The new Chinese communist government insists that control of all institutions must be in the hands of Chinese. "The government watches what we do more than what we say," said Mr. Jones. "Are we as Mission Boards willing to turn over our money and our property to Chinese Christians?" In the ensuing discussion it was stressed that Christians, both Chinese and missionaries, in all dealings with the new government, must be "straightforward, humble, yet positive in pro-

gram and plans, with no tricks to avoid governmental disfavor". When Christians and institutions fearlessly moved forward in a Christian spirit, seeking to be helpful to the masses, the consequences under the communist regime need not be feared. "We should not think of Christianity as a movement opposed to communism," said another missionary recently out of China, "but we should always think of Christianity as a transforming power."

From Japan came the report that of the 462 Protestant church buildings destroyed during the war nearly one-fourth had been replaced by quonset huts and prefabricated buildings designed to provide a seven-days-a-week program of community-wide activities. Nearly all of the 27 destroyed or badly damaged Christian schools are operating again. Approximately 60 new short-term missionaries arrived last year to work with young people. The Japan-wide evangelistic effort goes forward with marked success. Everywhere capacity audiences met to hear the messages brought by well known American and European visiting evangelists.

American interest in foreign missions was highlighted last year by the visit of Dr. Albert Schweitzer, who was received everywhere with much enthusiasm. It is now proposed to undertake higher medical training under Protestant auspices in Africa as a cooperative venture. Money has been made available for this important project.

Material aid to Europe made heavy inroads on the philanthropic funds of American churches. In

addition to individual food shipments and parcels, more than 20,000,000 pounds of food and clothing was sent out by Church World Service the agency of united Protestantism for material relief. The church rebuilding program in Europe has met with encouraging response both in Europe and on the part of financial givers from several overseas lands.

Statistical reports disclosed that more than \$47,000,000 was received in 1949 by the 100 agencies in the Foreign Missions Conference. The largest amount spent in any overseas area was \$8,455,404 in China, including Manchuria and Formosa. India, Pakistan and Ceylon received more than \$6,000,000 and Latin America followed with almost the same expenditure.

A problem which has been giving concern throughout the year and which it had been hoped would be settled at the Buck Hill Falls is the relationship of the Foreign Missions Conference to the proposed new National Council of the Churches of Christ in the United States of America. The National Council is including provision for a Department of World Missions and it was hoped that the Foreign Missions Conference would become that department. Some denominational agencies within the membership of the Foreign Missions Conference, including the Southern Baptist Foreign Mission Board, have not approved its joining the National Council of the Churches of Christ. This group has insisted that the Foreign Missions Conference is much more inclusive, and has developed a fellowship and a program of inestimable value. Moreover the National Council represents denominations within the United States whereas the Foreign Missions Conference includes also major church bodies of Canada.

After prolonged discussion it was voted to request the National Council of Christ to delay action relating to its proposed Department of World Missions and that in the meantime representatives of the several bodies meet for further study. The hope was expressed for a plan which will "assure to the Foreign Missions Conference its essential unity, continuity and autonomy and which will also provide for the National Council of Christian Churches a satisfactory integration and coordination of Foreign Missions with the other interests of the Council."

The Conference voted to send a special fraternal message to the National Christian Council of China and to the Christian people of that troubled land. It recognized with great pleasure the establishment of the United States of Indonesia; expressed approval of the statement "The Churches and American Policy in the Far East" by the Federal Council of Churches, endorsed heartily the proposals for an advance in the program of world literacy and evangelism; and approved the International Christian University in Japan and its subsequent campaign for \$10,000,000 to underwrite the project.

Today's Realization of Yesterday's Dream

Although the missionary staff in the days of Adoniram and Ann Judson was pitifully small, Judson could never be content for them to stay within Burma. He always held to his vision of reaching the races of people bordering on Burma. Always there was Judson's dream of reaching the Karens of Siam, cousins of the great tribes of this same name in Burma. Once an attempt was made and Christian Karens of Burma visited their neighbors in Siam to begin a mission among them. The endeavor

was more than the young church in Burma could carry to completion; yet always there was the dream that this must some day be done.

Today—the dream of Adoniram Judson is being realized. Baptist missionaries are going to the Karens of Siam! When man closes one door, God always opens another for the progress of his Kingdom. Today it is not possible to get all new missionaries into Burma who want to go and are needed there, but the door has opened into Siam. On November 17, 1949 the Dutch S.S. *Soestdijk* sailed from New York carrying Rev. and Mrs. A. Q. Van Benschoten, Jr. to their new work among the Karens of Siam. They are going in cooperation with the Presbyterians, U. S. A., who also have work among the Karens. This new Baptist couple will not open a mission in Siam but will work among Karen refugees from Burma as a stepping stone to later work in Burma proper.

Their travel was arranged by Mr. Stephen J. Goddard, on the Foreign Mission Board's office staff, great-grandson of William Dean, first missionary of Northern Baptists to the Chinese. He also was a missionary who in 1834 found the doors closed to his chosen field and so he turned to the Chinese in Siam for his labors. Since Mr. Dean's day, no Baptist missionary has been sent to Siam, but now in November, 1949, Mr. Dean's descendant was the one privileged to play a large part in the sending of new recruits to Bangkok, the very town in which Mr. Dean gave the richest years of his eventful life. (Read the book *Called to Cathay* by Frank W. Goddard, M.D., father of Stephen J. Goddard, for the only account of Baptist mission work in Siam. Price \$1.25 at denominational bookstores.)

The Day of Crisis Is Not Over

A Meditation on One Great Hour of Sharing

By REUBEN E. NELSON

SOME Christian people rebel against the recurrence of crisis appeals by Baptist missionary agencies. Five years have passed since the great war. So they argue that the day of crisis is over and they ask, why not let us have peace from such appeals, at least for a time?

Missionary agencies never manufacture crises. They seek only to present honestly and realistically the situations that exist. We are living in times of crises which will not likely subside in our lifetime. In his most recent book Dr. D. Elton Trueblood, even while pointing out great signs of hope, suggests that the second half of this century will see a continuing procession of critical situations which Christians must meet.

On March 12, in ONE GREAT HOUR OF SHARING, Baptists will once again face relief needs, needs which they faced repeatedly during the past ten years. The Baptist goal for the relief offering on that Sunday is \$225,000. Yet the documented needs of our Baptist Foreign Mission Societies totalled more than \$500,000. Their minimum needs amount to \$300,000 and they are included in the ONE GREAT HOUR OF SHARING for only \$100,000. The balance is to be distributed to the Displaced Persons program, the Home Mission Societies, the Baptist World Alliance, the Baptist World Relief Committee, and Church World Service.

All churches receive full credit for this relief offering on the Unified Budget. Let this be a worthy offering over and above your regular giving. The crises continue. "Let us not be weary in well-doing."



You Need to Know These Financial Facts

Missionary giving throughout the Convention area must be greatly increased if we are to reach this year's unified budget Goal of \$6,173,830. Here are the facts on the present situation. Even though this year's budget is \$1,326,170 less than the 1948-49 budget, Baptists are not giving the reduced budget. Part of last year's budget was raised by the special campaign, "Shares of Success" in the last months of the fiscal year. This campaign added at least \$1,200,000 to funds contributed in the regular way. *No such campaign will be held this year.* This commitment has been made in answer to requests of pastors across the Convention. At the same time the denomination must raise the budget of \$6,173,830 which is 6 per cent above the total raised last

year including the results of the special campaign.

Current financial reports show that if the present rate of giving is continued the Convention will fall at least \$1,200,000 short of this year's goal. The Council on Finance and Promotion is making every effort to call this to the attention of Baptists. It is the Council's confident hope that the people will make the effort to avert any curtailment in missionary activities caused by the lack of financial aid. Dr. Reuben E. Nelson has asked every church member to find out how his or her church stands in its missionary giving and has asked all to cooperate in plans for the carrying forward of offerings on special Sundays. On Sunday, March 12, the ONE GREAT HOUR OF SHARING, will be a special appeal for the relief items of the Northern Baptist unified budget. It has also

been suggested that a special missionary offering be taken on Easter Sunday, April 9, or on one of the closing Sundays in April.

The Baptist Youth Emphasis On Stewardship

The Baptist Youth Fellowship Sharing Plan is proving effective throughout all state areas in the Northern Baptist Convention. The B.Y.F. Sharing Plan is the Stewardship Education Program for all B.Y.F. members from 12 to 25 years according to Dr. Oliver deW. Cummings and Miss Elsie Kappen. The fellowship is receiving a new conception of the stewardship use of time, talent and money. At the recent midyear meetings held in Chicago the B.Y.F. presented a dramatic skit on their Sharing Plan entitled "Slats Answers Yes!" This presentation was given high praise by practically all the leadership in the Convention. Also presented at the midyear meeting by the B.Y.F. were two filmstrips "Our Job, Too," which shows what it will be like to work in the B.Y.F. Sharing Plan project, and "Stewardship for Jeanie." This latter presentation was done in color by a Walt Disney artist now studying for the Baptist ministry. (See *Missions February 1950, page 93.*) Further information on the Sharing Plan of the B.Y.F. may be secured by writing to Miss Elsie P. Kappen, National World Service Secretary, 152 Madison Avenue, New York 16, New York. Stewardship is the major B.Y.F. emphasis this year.

One Great Hour For Sharing by All

The Northern Baptist Convention is again this year cooperating with 16 Protestant denominations in ONE GREAT HOUR OF SHARING on Sunday, March 12, with the objective of raising \$225,000 for World Relief. This is the amount

voted by the San Francisco Convention for World Relief items in the unified budget. This \$225,000 is not the total relief goal of all 16 participating Protestant denominations. It is only the amount that Northern Baptists have pledged for their own world relief items and voted by the Convention. Every

cent of this will be applied to items in the unified budget. It has further been pointed out that the \$225,000 will in no way meet the needs. See Dr. Nelson's statement on this page. As one denominational leader expressed it, "It is our belief that the Northern Baptists will contribute this amount, but it is our hope that

as they sense the greater needs they will make larger gifts."

Northern Baptists are cooperating with the other Protestant denominations through the Church World Service agency. The reason given for this cooperation is the belief that in unity lies greater strength. As a cooperative relief appeal the major broadcasting companies, National Broadcasting Company, American Broadcasting Company and Columbia Broadcasting System have agreed to give broadcasting time to publicize ONE GREAT HOUR OF SHARING. Special presentations are being arranged for the Mutual network. The time of these broadcasts will be announced later. Pastors of local churches have received detailed information on the part their church can play in this appeal.

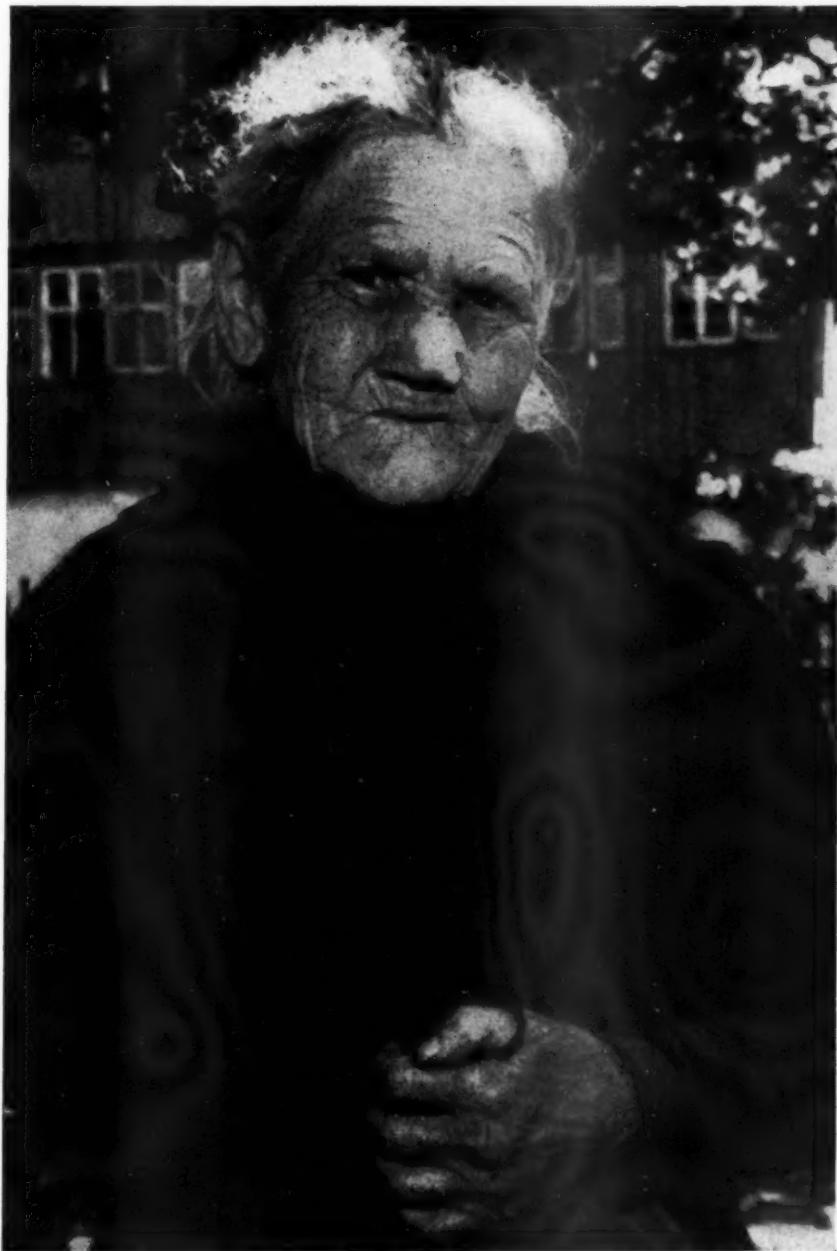
The Scripture theme being used for this appeal is from *Matthew 25:40*, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A Noteworthy Record In Relief Shipments

During the first nine months of the calendar year 1949 (*January 1 to September 30*) a total of 21,771,154 pounds of relief goods was shipped to needy people throughout the world in 62 different countries, all under the auspices of Church World Service with which Northern Baptists have been cooperating ever since that agency was organized after the war. The value of these goods is estimated at \$6,115,704.

During the same period contributions in kind amounted to 18,537,380 pounds. Clothing, shoes, bedding and household goods accounted for 3,522,636 pounds. Wheat, milk, lard and other farm products received through the Christian Rural Overseas Pro-

(Continued on page 190)



A refugee German woman from Silesia, 76 years old, expelled from her ancestral home because that area now belongs to Poland. She wears relief clothing sent from America and she has applied for admission to a Home for the Aged maintained by HILFWERK, the German relief agency

Report of the Commission of Review

(Continued from page 158)

The possible merger of other Baptist Conventions with ours would require careful, unhurried consideration of the problems involved. It would also require some basis of union which would safeguard the polity of the merging bodies. Our churches would want to be assured that the autonomy of the local church would be preserved, and that we would retain our witness within the framework of cooperative Protestantism. The spirit and purpose of the two motions adopted can best be carried out in the immediate future by providing a means of closer fellowship within the Baptist World Alliance.

It is recommended that the Baptist World Alliance be asked to provide for a regional section of its constituent bodies in this area similar to that which it already has in Europe.

3. VOTING DELEGATES AT ANNUAL MEETINGS: For the last three years the number of delegates to the Convention has been reduced in proportion to the percentage of benevolence funds which have been given by or through the church to any cause other than "financial objectives adopted by the Northern Baptist Convention." There has been confusion over what is included in the phrase "financial objectives adopted by the Northern Baptist Convention." It seems desirable to remove such confusion.

It is recommended that the report of the Finance Committee, to be acted upon by the convention each year, state exactly what are the "financial objectives" within the meaning of the by-law, without any delegation of power to change or reinterpret the objectives.

It is recommended that a standing resolution be adopted stating it to be the sense of the Convention that persons should accept credentials to the annual meeting under sections (b) and (c) of the by-law only when the acceptance of credentials from their own church would actually deprive some other member of their church from being a delegate.

4. AMENDING THE BY-LAWS: Prior to the annual meeting in 1949 the By-laws could be amended with less than 24 hours notice at any annual meeting, if the amendment was recommended by the General Council. This gave the General Council special power and made possible hasty action.

Upon the recommendation of the Commission, the annual meeting in 1949 amended the by-laws to provide that thereafter a minimum of 90 days must elapse between recommendation by the General Council and submission of a by-law change to a Convention vote.

5. REFERENDUM TO THE CHURCHES: Suggestions have been made at times for a referendum on questions of denominational interest. On great issues, such as the merger of our Convention with another denomination, a referendum is an essential.

It is recommended that a by-law be enacted to provide a referendum only when the Convention resolves by a two thirds vote of those voting that a proposal is of sufficient importance to require a poll of the churches. At the time a referendum is ordered, a decision should be made by the Convention as to the size and character of the majority vote which will be considered a commitment to be followed at the next annual meeting.

6. MEMBERSHIP ON BOARDS AND COMMITTEES: We must have able persons for service on the boards, councils, commissions, and committees which administer our work. It is also important that various interests, viewpoints, and backgrounds be represented in the nominations and appointments.

It is recommended that a standing resolution be adopted, declaring it to be the Convention's policy that those responsible for nominations and appointments shall give consideration to the need for a fair proportion of ministers, laymen, and laywomen on each of the various boards, councils, commissions, and committees; that consideration shall also be given to representation from various geographical areas, from churches both urban and rural, and of youth as well as older persons; but that in any case, the primary consideration shall be the fitness and availability of each person for the work.

7. RESPONSIBILITIES OF THE GENERAL COUNCIL: The General Council is the executive body of our fellowship. As such it has definite duties at all times, and, in addition, between annual sessions of the Convention, it has the powers not reserved to the Convention itself. In a few cases (see items 4, 14, and 23) other recommendations in this report would limit the General Council's powers.

The Commission has recommended, and the General Council has accepted the recommendation, that the business transacted by the General Council be reported in the news media of the denomination, so that as many as possible of the constituency may have an opportunity to learn of the action taken.

8. ORGANIZATION OF THE GENERAL COUNCIL: The General Council does not seem to be organized to deal as effectively as it might with its responsibilities and its relationships with the public, other religious bodies, agencies of our own convention, state conventions and city societies, and the cooperating churches themselves. It has no standing committees

of its own members, except its executive committee.

It is recommended that the General Council organize itself into committees, to be appointed by the President, to deal with areas of its work. We specifically suggest these five: (1) relationships with the public; (2) relationships with other religious bodies, (3) matters pertaining to the Convention's own agencies and cooperating organizations; (4) matters pertaining to state conventions and city mission societies, and (5) the cooperating churches. We would not expect the committees to be a substitute for the Council, but to be of assistance to it.

It is also recommended that the geographical limitations which the General Council has imposed upon the appointment of the five members-at-large of the Executive Committee be removed. It would then be appropriate for chairmen of the General Council's major committees to serve upon the Executive Committee.

9. GENERAL SECRETARY: The General Council has no one to serve as its administrative officer. There is no one at headquarters to coordinate the functioning of our many Convention agencies with respect to each other or with respect to their service to the local churches. The Baptist World Alliance, the Southern Baptist Convention, and various other denominations have a full-time general secretary. Our state Conventions and city mission societies have executive secretaries.

The Commission recommended to the 1949 annual meeting that there be created the position of General Secretary in lieu of the present Recording Secretary and Corresponding Secretary. The Convention voted to direct the Commission to prepare a by-law making specific provisions for this office. The Commission now recommends such a by-law, providing that a General Secretary be elected by the Convention, upon nomination by the General Council, for a 3-year term, without limit upon the number of successive terms which he may serve. He should have the duties of the present Recording and Corresponding secretaries and in addition should be the administrative officer of the General Council.

10. NATIONAL MISSION SOCIETIES: Since the time when merger of the mission societies was last considered by the Convention, considerable progress has been made in the integration of the work of the two home mission and the two foreign mission boards.

It is now recommended that the corporate entity of the societies be kept intact, but that there be formed a joint board of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and a joint board of the American Baptist Foreign Mission Society and the Woman's

American Baptist Foreign Mission Society. It is also recommended that the Convention request the present boards of the societies to appoint two committees to formulate a plan for such further integration of their organization and work, such a plan to be presented for action at the annual meeting of the Convention and the societies in 1951. It is recommended that there be one committee on Home Missions organization and one on Foreign Missions organization, each committee to consist of seven persons—four from among the board members and officers of the two societies, and three from the constituency generally.

11. COUNCIL ON WORLD EVANGELIZATION: World evangelization is indeed our primary task. A Council on World Evangelization was created in 1934, but its tasks seem to be cared for satisfactorily elsewhere. Therefore with the conviction that no separate body is needed for the purpose.

It is recommended that the Council on World Evangelization be dissolved.

12. COUNCIL ON CHRISTIAN SOCIAL PROGRESS: Study, planning, and leadership in the field of human relations and events is provided through our Council on Christian Social Progress. The Council is made up of 15 persons—12 representatives appointed by various agencies and only three elected directly by the Convention. This system of representation can make a Council not generally representative of the constituency, and unresponsive to the wishes of the Convention—a condition not in keeping with our democratic system.

It is recommended that the Council on Christian Social Progress be reconstituted to consist of 12 members, four elected each year (for a three-year term) by the Convention, after receiving nominations from the Committee on Nominations.

13. COMMITTEE ON PUBLIC RELATIONS: Northern Baptists join with other Baptist conventions in the United States in a Joint Conference Committee on Public Relations in the realm of public affairs. It maintains an office in Washington, D. C.

It is recommended that our committee be renamed the Committee on Public Affairs, in order to keep its field of interest distinguished from other phases of public relations. It is also recommended that our committee propose to the joint conference committee that the name of the conference committee be changed similarly.

It also recommended that the Committee on Public Affairs consist of the President of the Convention, seven from the Council on Christian Social Progress (its executive secretary and six others chosen by the Council),

and seven others (the General Secretary, a secretary of the American Baptist Foreign Mission Society, a secretary from the American Baptist Home Mission Society, and four appointed by the President).

14. PRONOUNCEMENTS ON PUBLIC ISSUES: One of the objects of the Northern Baptist Convention as stated in its act of incorporation is "to give expression to the opinion of its constituency upon moral, religious, and denominational matters." Between annual meetings, occasions arise when the principle of democratic control over public expressions must be reconciled with the need for prompt action.

Upon recommendation of the Commission, the 1949 annual meeting adopted a standing resolution, limiting the General Council in making pronouncements on public issues to those cases where promptness of action is so important that the matter cannot reasonably be postponed until the next annual meeting of the Convention, and providing also that any such pronouncement shall be made only on an affirmative vote of at least two-thirds of those present in the Council, and that it be clearly stated as an act of the General Council, not an act of the Northern Baptist Convention.

Upon recommendation of the Commission, the 1949 annual meeting also adopted a standing resolution stating that public expressions of the Council on Christian Social Progress, the Committee on Public Relations, and other agencies of the Convention shall conform with recent resolutions of the Convention; or, if an expression on the subject is not found therein, an agency shall act only after consultation with the General Council or its Executive Committee.

15. COUNCIL ON FINANCE AND PROMOTION: The Council on Finance and Promotion raises money, promotes our financial giving, conducts stewardship education, and publicizes our work. At an earlier time this agency had the phrase "Missionary Cooperation" in its name.

It is recommended that the name of the Council on Finance and Promotion be changed to the Council on Missionary Cooperation.

16. RETIRING PENSION FUND: The Northern Baptist Convention, through its Ministers and Missionaries Benefit Board, has provided a Retiring Pension Fund for ministers and missionaries. Some misunderstanding has arisen with respect to the basis for membership and the rights of members whose eligibility for membership ceases. It seems appropriate that membership be limited to those employed by cooperating churches or in some other capacity appropriately related to the work of the Convention.

However, a member whose eligibility ceases need not forfeit any part of the value of the payments which he and his employers have made. He may receive a paid-up certificate (without further cost), guaranteeing him payment, beginning at the age of 65, of the pension accumulated during the time of his membership. Or, if he insists, he may receive a refund of the amount he has paid in to the fund, in which case the amounts paid by his employers will be held to benefit the member beginning at age 65, or his family in event of his earlier death.

The commission has recommended to the General Council that information on this subject be published more widely to clarify the situation for our people. The General Council has accepted this recommendation.

17. STATE CONVENTIONS AND CITY MISSION SOCIETIES: Most state conventions and some city mission societies are promoting and collecting agencies for the Unified Budget, although their home mission role is their principal task. The use of state conventions and some city societies as promotion and collecting agents for the Unified Budget may be economical, but it has led to some misunderstandings. The Council on Finance and Promotion does not approve or veto the selection by State Conventions of their own officers and employees, but it does properly decide whether such officers and employees shall also serve as Directors of Promotion or collecting agents for the Northern Baptist Convention. The consciousness of needs on the home mission field has sometimes led state conventions and city mission societies to decide for themselves what share they will have in the Unified Budget receipts coming into their hands as collecting agents, instead of accepting the amount allotted to them for expenditure. This is contrary to the "family" idea of our Convention and of the Unified Budget. If followed by other state conventions, it would seriously curtail and limit our foreign mission work, the work of our other national societies, and of our M&M Board.

The Commission in its interim report to the annual meeting in 1949 recommended "a thorough restudy of our collecting and promotional procedures, with consideration of the possibility of separating our promotional work from the agencies which administer our missionary work." Some studies on the matter have since been made by others, and recommendations thereon will probably come to the Convention from those who have studied it intensively.

It is also recommended that all state conventions and city mission societies accept the spending allotments (amounts or percentages) arrived at in the regular way after consultation and study by the Budget Research

Committee and Finance Committee, and voted by the delegates at the annual meeting of the Convention.

It is recommended that under no circumstances should state conventions or city mission societies determine independently an amount or percentage to be retained or returned out of the contributions made in that area for the total missionary enterprise of the denomination.

18. EDUCATIONAL INSTITUTIONS: Our academies and colleges are a valuable means of training youth in a Christian atmosphere; our seminaries and training schools are the means of preparing God-called men and women for full-time Christian service. It is important that they be related to our churches and to organizations of churches in some specific way.

It is recommended that the Board of Education and Publication continue its efforts to create a closer relationship between our educational institutions and our churches. Such a closer relationship will undoubtedly lead to increasing financial support of the institutions by the churches in their area.

It is also recommended that our theological seminaries be requested to make plans and proposals for increasing the proportion of their board members who are nominated or elected by the Northern Baptist churches of the area, acting in state conventions or in other suitable organizations.

19. NORTHERN BAPTIST ASSEMBLY: The Northern Baptist Assembly at Green Lake, Wisconsin, is a corporation unrelated to the Convention itself.

It is recommended that the board of the Northern Baptist Assembly be invited to propose to the Convention some method by which it can be organically related to the Convention itself. It is also recommended that, in the interests of wider denominational cooperation, there be a full annual report to the Convention.

20. COMMITTEE ON THE DENOMINATIONAL JOURNAL: *The Crusader* is published under supervision of a committee of nine, elected for three-year terms, one each year from each of the three Convention areas. It is independent of all other boards and councils.

It is recommended that the editorial committee of The Crusader continue to consist of nine persons, three chosen each year for three-year terms from each Convention area. It is also recommended that the committee be elected by the Convention on nomination of the General Council.

21. COMMITTEE ON CONVENTION PROGRAM: A Committee is appointed by the President each year to prepare the program for the next annual meeting. The By-laws need clarification on this action.

It is recommended that the by-laws be amended to make it clear that the Committee on Program is appointed by the President.

22. OTHER COMMITTEES: The Commission believes that certain committees can be dissolved, and that their duties can be absorbed by other agencies.

It is recommended that the following committees therefore be dissolved,

COMMITTEE ON BAPTIST HIGHER EDUCATION
COMMITTEE ON BAPTIST HISTORICAL LIBRARIES
COMMITTEE ON BILINGUAL CONFERENCES
COMMITTEE ON CITY MISSION SOCIETIES
COMMITTEE ON STATE CONVENTIONS
COMMITTEE ON RADIO AND TELEVISION
ADVISORY COMMITTEE ON RESOLUTIONS
COMMITTEE ON TAX VIGILANCE

23. CONVENTION PREACHER: The Convention Preacher and Alternate Preacher are elected by the General Council. Convention election would be a more appropriate method of choice.

It is recommended that the annual meeting Committee on Place of Meeting be changed to a Committee on Place and Preacher. It is also recommended that it report to the Convention for action the name of a person to serve as Convention Preacher and of a person to serve as Alternate Preacher in the following year.

24. DELEGATES TO WORLD COUNCIL OF CHURCHES: Delegates to the World Council of Churches should be appointed to attend the general assembly. It is also desirable for delegates to remain in that status between World Council meetings, in order that they may function on interim committees.

It is recommended that delegates to the World Council of Churches be elected by the Convention upon nomination of the General Council. It is recommended that the election be held in the year preceding that in which a general assembly of the World Council will be held and that the term for which they are elected be from one World Council meeting to the next.

25. OTHER MATTERS: The following matters, upon which no recommendations are offered, were referred by the Convention or the General Council:

- (a) Resolutions Committee.
- (b) The cooperating church.
- (c) Reduction in number of delegates.
- (d) The method of making nominations.
- (e) The timing of the Budget.
- (f) Change in name of the Council on Christian Social Progress.
- (g) Relationships between the General Council and the Finance Committee.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Constructive Ministry of Baptist Relief

From the mission fields come many stories of the acceptance of Christianity as interpreted through the loving ministry of Northern Baptist relief. Young people have dedicated their lives to Christian service after deepened spiritual experiences gained while helping in relief projects which had an evangelistic emphasis. Because of wise administration, the Christian contribution of this work has gone far beyond the temporary relief of cold and hunger.

By KATHERINE B. LUEBECK



Three Chinese preachers and several laymen weighing wheat for distribution at a Chinese relief center

ONE of the distinct phases of Christian work undertaken this past year by the Ling Tong Baptist Convention of South China and the South China Mission is Relief. There have been several consecutive rice crop failures due to floods where salt water killed the plants (tidal wave), or drought or pests. For some time the crops at best have been very poor because of the lack of imported fertilizer. There are not enough ships to bring supplies in. Moreover the terrific inflation has left the farmer too poor to buy them. While 80 per cent of the people live in rural

areas, only a tiny fraction of them own their own farms. They have not the cash with which to buy necessities, and so must exchange their meager crop produce. Tenants often have to borrow at exorbitant interest rates. So they are continually in debt. When last year's early summer crop yielded only an average of 30%, only 2% in some sections, the situation became acute.

WHEAT DISTRIBUTION

The Chinese leaders of our Convention secured a relief grant of U.S. \$6,400 from our Foreign Mis-

sion Societies for the purchase of relief wheat. By the time the wheat arrived in Swatow full details of distribution methods had been worked out. The wheat was transported to six centers and a missionary and a Chinese pastor were sent to each center to sponsor the distribution. It took only three months from the time the request was granted until the nearly 1,000 sacks of wheat were all given out to the needy who gratefully received it in place of their rice.

CHILD CENTERS

Another relief plan, which is not new in China, is the Child Centers, a sort of school-kitchen plan. Poor children who have no chance to go to school can come for regular classes in lower primary work. Every day they learn hymns, prayers and Scripture portions. At noon they are served a good and satisfying meal. There is a good center at Chaoan for 56 boys and girls between 12 and 15 years of age. One is being opened up in Tsng-Lim and others may follow.

VOCATIONAL RELIEF SCHOOLS

A new feature for this area, and we hope a more vital form of relief, is the short term vocational relief schools. Because many of our church constituency are very poor, and many of the young people have no adequate means of making a living, a four months' course in some handicraft was planned. The Mission Boards granted a relief appropriation of U.S. \$2,500.

The former Home Economics Building in Kakchieh is just big enough for the workshops, dormitories, kitchen, bath, dining and class rooms. One group is learning

to make many useful articles out of rattan and wicker; another makes things out of bamboo. Already there are tables, chairs, baby beds and cribs, clothes baskets, waste baskets, and a combination mother-child chair, depending on which side of the chair is set up. They even make suit cases and luggage baskets. The variety of things made increases daily, and sales will let us buy more raw materials. These pupils, young men between the ages of 18 and 25, came from all over the Ling Tong area, from farms, villages and cities. Most of them have suffered greatly from the war and look undernourished. The hospital staff gave them physical examinations and needed treatments.

Besides learning their trade, the men live an all-around happy life. It is now nearly five o'clock and with handwork classes over, they are planting green vegetables. Each of four groups has been given a plot of ground. They take their own turn at carrying water and caring for the place. At morning prayers they study the Gospel of Matthew, and at meals they all take turns saying grace. At vespers they learn more hymns and study the Bible. Furthermore, they have classes in Hygiene and Sanitation, General Knowledge, Arithmetic, Manners and Writing.

PROMISING PUPILS

You should know some of the pupils who are in these schools. "Water Spring Heng" is a lame boy from Namoa Island. His father died 15 years ago of injuries received when he was beaten up by a soldier because some fertilizer he was carrying splashed on the soldier's bamboo hat that was lying in the path. His mother died from a fall last summer. "Water Spring" is a Christian with a very sunny disposition and says that it feels like heaven to be here in this relief

school. "A Seng" has not had a father for a long time. He is small and thin and very anxious to learn. His mother, a hard worker, was glad her pig was ready to sell so that she could buy a cotton suit for her son. Another is "Tsu Phiau," who was one among the many families who fled from Kityang during the war and trekked over the mountains to Meihsien in the summer heat the year so many died en route from cholera, malaria, starvation, or just plain exhaustion. They all became Christians when they were refugees, and because of that, even yet they cannot return to their village home unless they worship the idols. There is a story behind each one of these young men.

The third school, located at Chaoan, is for women and is under the direction of the Christian Center. This relief school has 23 pupils from 16 to 25 years of age. They are learning the fine Chinese needle and silk embroidery work famous for its beauty and smoothness and lovely color combinations. "Christian Love" is the smallest of the group. She is the eldest daughter of a faithful rural preacher who cannot afford to send her on for further study. Her mother died nearly four years ago while her father was away on his pastoral duties. Thus, she has borne heavy responsibility for a large number of little brothers and sisters. Her

father gave this thin and underfed daughter his only sweater so that she would not be too cold at night, for she brought only one blanket for bedding. Fortunately, there were still some relief clothes for her. "Christian Love" says she thanks God each day for the opportunity for study these few months. "Lover of Light" is very poor. In order to make a living, she used to gather grass for fuel. When the chance came to enter our relief school, her mother took the only blanket she had and cut it in half and gave her one half to bring with her. Fortunately, other girls have more blankets and are willing to share.

By the end of the year there should be about 60 young people equipped to cope with life, better trained to make a living, better grounded in the Christian faith, and it is hoped, more ready to witness, serve, and support the church.

Youth Workers in Europe

Dr. Edwin A. Bell, Special Baptist Representative in Europe, tells of the dedication of youth workers: "The Baptist relief program in Poland enjoyed high favor with Government officials, both in the localities where the homes for destitute children were situated and in Warsaw. The staff was composed of trained nurses, dietitians, young men who came to serve as truck drivers, carpenters, etc. One of the Danish boys who served in the transportation corps decided in Poland to enter the ministry and is now in the Baptist Seminary in Denmark. His partner in the transportation corps, also from Denmark, fell in love with a nurse from Finland. On completion of his work in the Seminary in Denmark he plans to marry the Finnish nurse and take her to the Belgian Congo under the Danish Baptist Union."



Teaching rattan furniture making to unemployed Chinese young men at the Baptist mission station at Kakchieh, South China



I Was Sick and Ye Visited Me

The story of a woman missionary of kind heart and gentle spirit who is like an angel of mercy to Baptist patients in a huge hospital in Los Angeles

By MRS. S. L. HALSEY

BORN of godly, Swedish parents, Jennie Anderson gave her heart to Christ when a sophomore in the University of Minnesota. She continued her education and taught school after graduating. Although successful in this profession, she was not completely happy. Her heart kept telling her she could give more of herself. She decided to study dietetics.

An opportunity to serve as manager of the Food Craft Shop in St. Louis, Mo., brought her into the business of advertising foods and household appliances. She enjoyed this type of work, but still she was not satisfied.

Through all this professional training and experience no one had challenged her restless heart. She had been an active church woman during all these years.

She placed her membership in the Third Avenue Baptist Church of St. Louis where Dr. C. Oscar Johnson is pastor. After each sermon she felt more and more that she must make her life a "Channel of blessing TODAY."

This led her to confer with Dr. Johnson and he suggested that she attend the Baptist Missionary Training School in Chicago for special training. At the close of that year Miss Anderson accepted an appointment as a missionary to the Mariners' Temple in New York City. She served this area nine years.

Dr. Ralph L. Mayberry, Executive Secretary for the Los Angeles Baptist City Mission Society, discovered a great missionary opportunity through ministering to a particular group of Baptists who are "flat on their backs" in the Los Angeles General Hospital. There are between 700 and 800 of these Baptist or Baptist preference patients who are hospitalized every day and at least 1200 sick Baptists pass through the portals of this huge institution every month! There are more Baptists than any other denomination, excepting Roman Catholics. With few exceptions this large group is without a church home or Christian friends. Baptists had a full time Baptist chaplain and one office worker but Dr. Mayberry felt more was needed. He pleaded with the Woman's American Baptist Home Mission Society to appoint a missionary to this field.

"I was sick and ye visited me." This was the call for a hospital missionary and Jennie Anderson answered. Through the Woman's American Baptist Home Mission Society and the Los Angeles City Mission Society, we were enabled to begin a unique work in 1944.

The Los Angeles County General Hospital is one of the largest and best hospitals in the world, housing an average of 3200 patients. The new hospital, completed in 1933, is 19 stories high

plus the basement. It has 31 acres of floor space. The tunnel connecting the old and new hospitals is 1150 feet or $\frac{1}{8}$ mile long. An electric tram is used in transporting food and supplies between the old and new hospitals. The combined capacity of all units of the hospital is approximately 3650 patients. More than 50,000 patients are admitted for hospitalization annually. Births often exceed 450 per month. As many as 600,000 visits are made to the out-patient clinics in a year's time. Hospital ambulances travel on the average of 1,000 miles per day transporting patients to and from the hospital. Expenditures for food exceed \$500,000 annually. The hospital laundry processes approximately 16 tons of linen daily, including 8,000 sheets and 7,000 towels.

Religious services are broadcast from the auditorium every Saturday and Sunday evening, and every Sunday morning. Patients are brought down to the services from certain wards. Miss Anderson had no blueprint to follow in this new work. She just sensed a great joy in her heart as she went out to minister to this large group of unrelated Baptists who were needy in more ways than one, ill, and among strangers. The purpose of her work in Los Angeles is to visit Baptist patients in the hospital and relate the many unattached Baptists to the local churches in the area.

The missionary's report for 1949 covered 1010 bedside contacts at the hospital; an estimated 1400 names of dismissed patients mailed to key women of local churches; 75 different Baptist churches represented; assisted the Baptist

Chaplain at 10 Sunday services at the hospital; assisted the Chaplain in serving the Protestant patients in a given section of the hospital at two hospital-wide Communion services; the missionary was responsible for a 30 minute service in keeping with the World Day of Prayer program which was broadcast to the patients on the wards throughout the hospital. At Christmastime the missionary served on a committee for filling about 2000 bedside bags for patients.

Sometimes while visiting in the hospital, our missionary receives an S.O.S. for a baby layette right now! or some Baptist has been brought in critically injured, or parents are waiting outside the polio ward hoping to gain courage and emotional control before entering. Miss Anderson prays with them. All feel that "something happened" and they go in strengthened.

One day Miss Anderson was asked to pray with an iron lung patient. As she stood behind the patient's head looking into the mirror she could "read" the satisfaction and joy that had come into her pale face.

Late one afternoon she was called to be with a wife whose husband was not expected to live. She remained until 10 P.M. and then went with the grief-stricken wife to the mortuary to help her in any way she could.

There are many evangelistic opportunities open to the hospital missionary. Miss Anderson was given the name of a young mother of four children who had been dismissed from the hospital and would need a long convalescence. Miss Anderson called and was gladly welcomed. The grandmother came to help out. Her young son from Texas joined the family circle. The children and the uncle were introduced to the nearest Baptist church where the uncle

found Christ as his Saviour. He became a leader in the church. He remarked: "The churches in Texas are O K but you can not beat the friends I have found in this church." Last Easter Sunday the two eldest children followed their Lord in baptism. Their mother is attending and grandmother has placed her membership in the church.

This follow-up work is really the most important phase of this ministry. With hundreds of people to call on Miss Anderson began to plan an organization that would help meet this need. First, she called on all the pastors in this large area; then she called the president and other key women of each local Woman's Society in the churches of Los Angeles. After some discussion it was decided that each church would appoint a Hospital Calling Chairman to whom names could be sent after dismissal from the hospital.

God has given Jennie Anderson's heart a "place of quiet rest". Great peace shines from her face as she ministers to those who are

able to say "I was sick and you visited me."

"GOOD NEWS"

A New Moving Picture

Mission study groups, women's missionary societies, and World Wide Guild groups will find the new film on Mather School, "Good News", a useful and enjoyable addition to their programs. It is the story of Willie Mae Jackson, a young Negro girl whose dream of attending Mather School finally comes true. At Mather the kindly principal introduces her to Helen Clark, the girl who is to be her "big sister," and who shows Willie Mae to her room. Willie Mae has just the one dress that she has on so together they go to the student store where, for little money, she is able to buy a suit and a blouse. Helen takes Willie Mae on a tour of the campus, and she meets other girls and sees others working at various tasks around the campus. And she sees the chapel—the place that she will come to know

(Continued on page 192)



A scene from the moving picture film, "Good News"

MISSIONARY • EDUCATION

Preparation—Inspiration—Realization

By WILLIAM J. KEECH

SOME time ago it was my good fortune to be invited to a private showing of a famous art exhibition. Following the exhibition my host and hostess invited me to a discussion on art at their home. Included in the group were art connoisseurs, and as I listened to their discussion I heard a professor of art in one of our great universities say, "Over and over again I repeat to my students these three words: *Preparation—Inspiration—Realization.*"

As the evening came to an end and I was on my way home those three words Preparation—Inspiration—Realization—dominated my thoughts. As the weeks and months passed they continued to penetrate my consciousness. Early in January, with countless others at the end of one calendar year and the beginning of a new calendar year, I found myself reviewing our achievements of 1949. Did we accomplish to any degree that which we on January 1, 1949 had set as our goal for the year?

As individuals on January 1, 1950 we reviewed our personal achievement during 1949; now as members of local churches we have the opportunity on April 15, 1950 to review the achievement in our church as during the church year 1949-1950.

During the month of March your state secretary of missionary education and reading program will receive annual report blanks which will be distributed as quickly as possible to the association secretaries for distribution to the local church secretaries. The preparation of these annual reports will be

simple if on the Achievement Chart for 1949-1950—available to all churches—have been recorded monthly the church activities in missionary education.

When the day of reporting—April 15—arrives and our local church records its activities in missionary education for 1949-1950 on the Annual Report blank, we have the opportunity to review that which we have accomplished in our church. Were we successful in achieving the Five Suggested Goals for the year? Did we have A Church School of Missions—or better still two schools: one in the fall using the foreign theme, "Japan"; one in the late winter or the early spring using the home theme, "Cooperation for a Christian Nation"? Did we have Mission Study Courses, using the study books for the year, or special programs on subjects recommended in the leaflet *Missionary Education at a Glance*? Did 10 per cent of our resident church fellowship read 3 books listed in *Friends Through Books*, or was our percentage 5 reading 5 books?

As we review the achievement in our local church are we satisfied? As we compare the achievement of our local church with those in our association, in our state, in our Northern Baptist Convention as a whole are we satisfied?

Have we been preparing ourselves through study, and praying for guidance to see the opportunities which are ours to help in the home and foreign mission work of our denomination? Have we made real that opportunity which was ours?

As we review our program in missionary education for the year 1949-1950 shall we also make immediate and definite plans for our program during 1950-1951 and go forward with the words Preparation, Inspiration, Realization in our minds?

Forthcoming Materials In Missionary Education

By DOROTHY A. STEVENS

BAPTISTS are a great people. Our interests span the earth. Our immediate responsibilities are not so extensive in our missionary program.

Our homeland book on missions for 1950-51, *RURAL PROSPECT*, has been written by Dr. Mark Rich, Secretary of the Department of Town and Country Work of the American Baptist Home Mission Society. In the past Dr. Rich has often prepared Baptist Guides for others' books. This year another Baptist is preparing the Baptist Guide for his book.

It will be possible to obtain *Rural Prospect* early this spring. The price will be \$1.00 for the paper-covered edition, as last year, and \$1.50 for the cloth bound editions.

In addition there will be available a booklet of new stories from Baptist churches in town and country, and some material on the foreign mission theme. It will be called *Earth—the Lord's*. All who plan to make the most of this year's study opportunity in community, with special reference to rural America, will want to have these stories of achievement in Baptist witness and activity.

NEAR EAST PANORAMA, the foreign missions study book, is by Dr. Glora Wysner, one of the

greatest authorities on this area in our evangelical churches. She has been a missionary in the field and is in constant contact with the churches and the people of the lands about which she writes. Her work as a secretary of the Foreign Missions Conference of North America has taken her into the Near East within the last year.

Islam, faith of the Mohammedan people, dominates the Near East. It is one of the mighty influences in the world today. Every Christian should participate in this study of the Near East, from Iraq and Iran to the Straits of Gibraltar.

The Baptist study guide will carry some help on this study, but since the area is completely outside the direct responsibility of Northern Baptist churches, the interdenominational guide will have great value for all. The Baptist Guide will offer some alternate material in addition to that on the Near East. There is so much confusion about Baptist work in India: are we in Pakistan? do we have missions to Mohammedans? have we related activities in Mohammedan areas or with Moham-



Bible Book of the Month

MARCH.....MALACHI
APRIL.....JOHN

medan people? There will be three to five studies on our work in South India, Bengal Orissa and Assam, dealing with these questions and with Christian work and witness. In addition to that, we hope to have material which will relate to Palestine, the land of the Bible.

The Guides will be priced at 35¢ each. They may have new titles this year but the secondary title will continue to be "A Baptist Guide." These should be ready at the Northern Baptist Convention.

Guild programs for Junior High and Senior High girls, the Guild House Party program and worship services are being prepared. Full information will be found in the Baptist Youth Fellowship section.

The book of missionary stories for children, written by home and foreign missionaries, with guidance for the use of this material in educational programs with children, is in preparation. More information will appear in the section on Missionary Education for Children.

If you have not already used *Children of One Father*, the stories for Primary and Junior children written by missionaries and illustrated from the field, be sure to obtain a copy, 75¢. This was planned for 1949-50 but is really undated material and has been praised by workers with children in many parts of this country. It is being used in fields outside of the United States also.

In April full details of names and prices should be available, but those planning programs often wish advance information of what will be ready for their use.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

In many churches March is the crucial month for the Baptist Youth Fellowship, for this is the time when all the preparation which has gone into the BYF Sharing Plan—the dramatic sketch, the film strips, the literature, the calling, the talks—flower into something you can report.

What will these days tell about Baptist youth and the future of the Christian program round the world? Will the *Disciple Pledges* being taken on Enlistment Sunday

make a difference in the lift which your church gives for the balance of this fiscal year? Can Baptist young people help to turn the course of things and give a burst of fresh hope to the missionaries at work in difficult spots? What is the evidence that young disciples of 1950, "with Christ, can change the world?" One bit of evidence will be seen on the Sharing Plan report blanks. They are important for the record and for the encouragement they may give to the denomination for the year ahead.

What will these days tell about the year which closes April 30th? We do not have a "Shares of Success" program this year which brought in \$1,000,000 last year. The budget needed for our World Mission is six per cent above our total giving of a year ago. Unless the present rate of giving is stepped up considerably we may find ourselves one million short of our goal. Young people in every church who feel this concern can make a difference in the two months that still remain. Take it to your youth

groups; give talks in your churches; work for a missionary offering on Easter; let the Stewardship Advance count in lives and youth groups, that victory may be written over the close of the year.

The Baptist Youth Fellowship cares, for it is the Northern Baptist Convention at the youth level. What will your story be?

Very sincerely yours,

Eli P. Kappen

Baptist Students at Kalamazoo as 1950 Begins

In spite of shortened Christmas vacations and murky weather, not at all what Californians expected of Michigan, 180 Baptist students and leaders from 66 colleges and practically every state of the Northern Baptist Convention gathered at Kalamazoo College for the first Baptist Student Conference. The conference was interracial with students from other lands studying in America in attendance. Among them were Miyoka Miyabara of Hawaii, Nilda Augustin of the Philippines, Leonard Bau of China and Margaret Ohn Bwint from Burma. Chairmen of 13 State Student Commissions were in attendance.



Dr. Jesse R. Wilson, of the American Baptist Foreign Mission Society, being interviewed by Cay Herman, of the Baptist Youth Fellowship

The students came to enter seriously into the theme of the conference, "Facing the Christian imperatives." Dr. Edwin McNeil Poteat of Raleigh, North Carolina presented each morning one of the Imperatives: personal faith, the church, the social order, the university, the world church and personal living. These were followed by discussion and inquiry into the theme of the day in thirteen cell groups. These groups also met at a later hour for Bible study.

The conference blossomed out one evening in an intense interest in the denomination's program for students, how the Student Commissions function, how student work is related to the Baptist Youth Fellowship as a whole, and what the major concern might be for student groups in the year just ahead. Many questions were clari-

fied and the students left Kalamazoo with a greater sense of unity with all Baptist young people as part of the entire Fellowship of Baptist youth.

The conference was youth led both in the planning ahead of time and in the conduct of the conference at Kalamazoo. There was a mood of freedom and friendly cooperation which gave unity to the group and helped young people come to grips with the great problems which the Christian faces today. A daily paper "Bacon" (constriction of Baptist Conference) kept the delegates aware of what was going on in the various sessions and groups.

As the chimes rang in the new century in the beautiful chapel which crowns the college hill, each delegate faced the Christian Imperatives for his own life in the communion service which followed.

The Light Still Shines

We are especially thoughtful of our missionaries and Christian friends in China these days when the problems and uncertainties seem to mount. Miss Abbie G. Sanderson of Swatow, South China sends this little note about the "Daring Endeavorers", really a Guild Chapter, which should remind us that there are certainties



Baptist Student Conference at Kalamazoo College, Michigan. Dr. Edwin McNeil Poteat at extreme right

that cannot be defeated, and our part is to help keep the light shining.

"There are not so many girls as usual in school this year, but the *Daring Endeavorers* are busy preparing their handwork for the Christmas White Gift Service, and every Saturday morning at six o'clock a group of teachers meet for Bible study and prayer. Yesterday, at church six persons were baptized, five of them high school students. Thus in the darkness caused by the many threatening clouds around us, the Light still shines."

Will You Share?

Perhaps you have been listening over the radio to the broadcasts over the major network, and many local stations which have been presenting *One Great Hour of Sharing*. They have been telling of the relief needs the world over. The "great hour" is Sunday morning, March 12 when special offerings will be taken in each church for the relief program of that denomination. For Baptists it means providing the \$225,000 in our unified budget for the relief needs on the foreign fields where we work, for the D.P. program we are responsible for, for the relief program of the Baptist World Alliance, for our part in Church World Service and for those unforeseen emergencies which always arise. The needs represented on our Baptist foreign fields alone could use all of the money for relief in our budget. That's how serious it is! That's how important the *One Great Hour of Sharing* is!

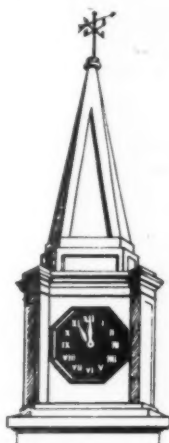
Here are some questions young people are asked to answer:

1. Is the special poster up in your church? Ask your pastor about it, and get out the Scotch tape quick!

2. Is your church spire or tower flood lighted for the week prior to

March 12? The church spire is the symbol of *One Great Hour of Sharing*. Ask that electrician in your church about this. Don't have the Baptist spire dark.

3. What will your share be for other young people who have so little. Make it a fat blue envelope in the offering plate March 12.



MARCH 12, 1950

ONE GREAT HOUR OF SHARING

Girl Guides in Burma

One of our missionaries, Miss Helen L. Tufts, reports one of the activities in which the girls of Kemmendine Girls' School are interested. Girl Guides are really Girl Scouts in Burma and Guild girls will feel a kinship with these girls whose spirit and enthusiasm resemble their own.

"Missionaries in Burma have been increasingly happy over the successful efforts of the staff of Kemmendine Girls' School, Rangoon, to build up and carry on a fine, progressive, well-administered school, with a Burman woman, Daw Hla Shein, as head-mistress and a staff of Burman, Karen and Indian women teachers. The school has over 800 students this year, and is gradually developing many of the extra-curricular activities carried on in earlier years.

"Before the war the school had an excellent company of Girl Guides, which has just been revived under the leadership of Sayama Saw Soe Myint. On the morning of August 20th the new company was enrolled by Daw Khin Gyi (Mrs. Aung San), Mrs. Curry leading Guiders in the District. There were 35 students from the Kemmendine school, and two former students, now in Teacher Training, enrolled. The District Commissioner of Guides had brought several other companies to 'see what a perfectly run company is like', to quote her own words of praise. The games were lively, the Burmese dance amazingly graceful, and the dramatic skits based on parts of the Guide Law well planned and acted. The old round 'Make new friends and keep the old' sung by representatives of eight races in Burma, members of the new Company, was especially significant.

Taps and the national anthem closed the program, and the company received the congratulations and good wishes of many friends invited for the occasion."

Junior High in Rhode Island

The Fifth Annual Junior High Congress of the Rhode Island Baptist Youth Fellowship was attended by nearly 200 Jr. Hi's in the Cranston Street-Roger Williams Baptist Church, Providence. Matthew 6:33 was the key verse to the theme "In His Steps."

After registration and a get acquainted game time, there was a worship service lead by Jr. Hi's and a minister. For an hour in the morning and almost two hours in the afternoon, everyone attended an Interest Group of which there was a wide variety. You could choose between making slides of symbols, a time line, a Christmas creche, party or banquet decorations, a Displaced Persons Chart,

worship centers, B.Y.F. symbol in metal, a chart showing where money is spent or learning new games or dramatizing Bible scenes. Another group shined and packed the 155 pairs of shoes that were brought to the Congress for overseas relief.

Miss Lettie G. Archer, missionary from Ipin, West China helped Junior Highs to see Chinese boys and girls like themselves; how they eat and dress and go to school and what a Christian missionary does as she loves and works with them. At the close of the afternoon each Interest Group summarized its work by giving a demonstration of it through a home made "television receiver set." This made it possible for each group to share in the interest and achievement of all the others and in a most up-to-date fashion.

The group making the flip-flop chart on Displaced Persons has a little twist to it. The Congress was held the day after Thanksgiving so the group decided to tell the story of Displaced Persons as Delayed Pilgrims. After talking about the needs for Displaced Persons and reading materials from Church

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World Service, the group set about making a chart with the title "The Story of John A." A picture or page was made to relay each of the ideas in the following story.

In 1619 there was a John A—John Alden—who came to this country to gain religious and political freedom which he did not find in Europe. In 1949 there is a new John A. His name is John Andrius. In Poland he and his fine family had a good farm and a comfortable home. But first came the Nazis and then the Russians. Everything was lost. By the end of the war John A. and part of his family were living in a Displaced Persons camp in Italy. This camp was managed by the I R O of the

U N (International Refugee Organization of the United Nations.) In camp, John A. dreamed of coming to America where he might find freedom for his family.

The group discovered that most D.P.'s are democratic, fond of their families, religious, physically and mentally healthy, industrious, and tend to become self-sufficient citizens and an asset to a community.

In their presentation the group explained, "What can a Church do about it?" Four things called assurances: assure the government that each family you bring will have a home, and a job, that you will pay his expenses from the port of landing to your home and see that the family does not become dependent upon relief. That's the story of John A. The last picture in the flip-flop chart asked the question. What will you do to help?

It might not seem as if Junior Highs could do much but one group had a similar chart presented to the older church members with the result that plans are now underway for sponsoring perhaps two DP families to the community.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Pictures For Children Everywhere

Two bulletin boards, center blackboard, and a picture ledge across the front of the room is the setting for our picture display in the Primary Department of the Broadway Baptist Church. Colorful religious masterpieces, nature and missionary pictures are attractively arranged to inspire our first-to-third graders. One Sunday morning during the past spring the Superintendent stood in her place before them and spoke.

"Today I shall need three children to help me with a special job", she said, "Ruth, will you please take down the pictures from the bulletin board," indicating the right hand side of the room.

"Donald, will you do the same with the other bulletin board? Harry, you are a tall boy—will you reach down for me all the pictures on this high ledge?"

"Jean, do you like the way the room looks now?" Jean was emphatic. "Oh, no! The pictures are all gone and it's funny that way."

Jean wrinkled her nose to indicate her disapproval.

"Let's see what Peter has to say. Peter, would you enjoy attending Sunday School in a room where there wasn't a single picture on the walls?"

Peter made it clear that it wouldn't be fun at all.

The Superintendent's voice became more serious.

"Perhaps you children didn't know that there are many churches and Bible Schools in Europe and Asia and Africa where boys and



Primary Department, Broadway Baptist Church, Paterson, N. J.

girls must study their Sunday School lessons without any pictures to help them understand."

Bobbie interrupted with a waving hand.

"But *why* aren't there pictures in these churches?"

The Superintendent explained.

"Some of the people are poor and do not have money to buy them. Some of the churches were destroyed during the war and must be re-built and re-furnished before the people can use them again. But I am sure that you can think of a way in which we can help them to have attractive rooms again."

Jimmie was on his feet in a minute and had his answer ready.

"Let's send them some pictures. I think they would like that!"

The Superintendent smiled.

"I hoped you would say just that, Jimmie. Think of all the children who would love to look at the pictures of baby Moses, the Good Samaritan, the little baby Jesus, and of Jesus, the Good Shepherd. But it costs money to buy pictures, so we will have a special box in which we'll put our Love Gift offering each Sunday until there is enough to buy sets of pictures for another country somewhere in the world."

She held up a small box approximately 6" x 3" x 3". It was covered with bright paper, and pasted on each side was one of the pictures from the leaflet describing the project. A slit was placed in the top, and the lid had been covered separately so that the money could be removed easily—a task which the Teacher-Treasurer happily found necessary every other Sunday!

"For every dollar you bring," the Superintendent said, "a set of eighteen beautiful big pictures and 102 little pictures can be bought and sent on their way to China or France or Germany or Holland. Boys and girls will look at their lovely colors and remember their little friends in America who gave them."

Lorraine broke in excitedly.

"Will some of them be Christmas pictures?"

"Of course, Lorraine," the Superintendent replied. "Some of them will be of Old Testament and some of New Testament stories. The children will be listening to the Bible stories in a different language from ours, but they will be learning to love the same Jesus we love. In that way they can really be our brothers and sisters."

The new Picture Project Box was then given its initiation with first the girls and then the boys coming forward with their Love Gift offering.

The Superintendent speaks. "Shall we ask God's blessing upon our new Love Gift?"

"Dear loving Heavenly Father, now hear us as we pray,
For all the little children both here and far away,

We ask Thee for Thy blessing on each one every day;
Help us to love each other, and for each other pray. Amen!" *

Two stories may be used in connection with this project, where there is time to tell them:

"The Artist Who Forgot Four Colors" by Margaret Applegarth in *Missionary Stories for Little Folks*.

"A Boy and a Song" by Mary Stewart in *A Road and a Song*.

Brayton Case Lives on in Burma

While on a trip for Agricultural Missions, Inc., Dr. W. A. Anderson, professor of rural sociology at Cornell, rode the train from Rangoon to Mandalay with a Burmese who spoke warmly of the late Brayton Case ("Chief Case" as he is remembered by the villagers), and the service he had rendered the rural mission in Burma. Dr. Anderson's convictions were deepened to hear a Chinese Buddhist monk admonishing his neophytes: "Consider the work of the Christian missionaries; observe their interest in health and education. Unless we develop a program like theirs we will lose our country to the Christians." *Overseas News*, December 1949

* This prayer, as far as we can check, is taken from an old Keystone Graded Lesson leaflet.

Congratulations to Mount Pleasant

We here at Mount Pleasant Baptist Church, Tipp City, in the Madriver Association, Ohio, feel that we have concluded very successfully our first denominational Vacation Bible School.

It was with some trepidation that we began our planning. Often we had co-operated with churches in near-by towns but always with the feeling that we were passing an opportunity in our own community. Our church is located on Route 69 and in an entirely rural community. But after much prayer we felt the Lord would bless our efforts if we but tried. And I am so glad to report, that in spite of a major operation that sent me to the hospital unexpectedly, our corps of teachers and Rev. Maurer went ahead with our plans and we concluded a very successful school.

We had an enrollment of 83 and an average daily attendance of 71. Much of the praise for such a high average attendance goes to the teachers and helpers who each day picked up the children in their cars and brought them to the church. We believe it helped us to see greater opportunities in reaching the homes of these children.

Enclosed you will find a money order in the amount of twelve dollars (\$12.00) for the project Pictures for Children Everywhere to be sent to China and if China is closed to us you may send them to



Puerto Rican Project

Japan. The children in the first four classes wanted to send their money for pictures. The other two classes bought Bibles for some of the homes where there were none and bought Bibles for China with the remainder. We had an inspirational closing session on Sunday night July the 3rd, when we had with us Miss Doris Stansbury as our guest for the day and speaker in the evening. Everyone enjoyed her visit with us very much and we are looking forward to her coming to us again. *Mrs. F. G. Maurer*

Book Day in Rangoon

Last year the publications Department of our Mission in Burma tried the experiment of holding "book days" in a few of the larger Rangoon schools, both to introduce our books and increase sales, and to help children find their way into the wonderland of the book world. These early efforts were successful enough to make us look forward to more attempts this year. Our first Book Day of 1949

was held in September, in Union Christian High School, Rangoon and was so planned that all children in the school had opportunity at some time during the day to come in and browse around among books selected to fit their age and interest, with sympathetic young people at hand to answer questions or help their wandering attention. Members of the All-Burma Christian Youth League took charge of the selling job both in the mechanical phases and also in the contacts with children from Kindergarten to High School age. It was arranged to have one of the largest bookshops in town and the British and Foreign Bible Society also sent representatives at the same time, so that the children had a really wide range of books at hand. The day was a happy, successful one from the standpoint of the youngsters who took a step forward in their acquaintance with books; incidentally, in these days of small sales, we were able to get a good number of books into the hands of proud and happy owners. *Helen L. Tufts*

Puerto Rico Lives

I have finished my study class on Puerto Rico. We held it during church service for five consecutive Sundays. I had an average of fourteen attending. We made picture scrap books, collected Sunday School story papers to send to Miss Nieves in Puerto Rico. Also, we took an offering of \$1.67 for school supplies to be purchased to send in our package. At the close of each class we let the boys and girls have books to read. They were permitted to take these books home to be returned the next Sunday. I am enclosing a picture. I do want you to use it in *Missions* magazine. Thank you for asking for the pictures. *Mrs. Vaughn McKnight Emmanuel*, Charleston, West Virginia



Burmese children browse around and read books

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

For Such an Hour

By ELIZABETH Y. WYATT

THE program book the National Committee on Woman's Work presents to Northern Baptist women for use in their societies in 1950-51 is called FOR SUCH AN HOUR. It will be ready for distribution about the middle of March.

The theme comes from the familiar story of Esther, as recorded in the *Book of Esther* 4:14, which the scripture passage selected for the year. In choosing this theme the committee preparing the book had in mind that many times *the cause of righteousness has depended on the courageous witness of an individual*. The same thought prompted the choice of the theme hymn, "God of Grace and God of Glory," which is a prayer for wisdom and courage for the facing of our task as Christians.

The book contains eight programs, two of which are based on the interdenominational Home and

Foreign mission study themes: TOWARD A CHRISTIAN COMMUNITY and THE NEAR EAST. Two other programs are based on home and foreign denominational interests, one on Baptist work under new governments in the Far East, and the other calling our attention to the importance of the rural church in our own country. There is a program on personal commitment, one on the Christian home, one on cooperation, and a Christmas program. These are as follows:

THE FOOT CANNOT SAY TO THE EAR: A Program on Commitment.

TOWARD A CHRISTIAN COMMUNITY.

REDEEMING THE TIME: A Christmas Program.

ONE-SEVENTH OF THE HUMAN RACE: A Program on the Moslems.

FORWARD TOGETHER: A Program on Protestant Cooperation.

THE IMPORTANCE OF THE RURAL CHURCH.

BAPTISTS IN THE NEW ASIA.

TRAILING CLOUDS OF GLORY: A Program on the Christian Home.

The book also contains eight worship services which can be used either with the programs or separately. It is hoped that these will be helpful not only to missionary societies but to all organized women's groups in Baptist churches. Several other features are included, such as a Love Gift service and an installation service and ideas for better programs.

Much time and thought have gone into the preparation of this book in order that it might offer programs and program helps that are interesting and varied to suit every society, whatever its size.

It comes to you with the prayers of the committee which prepared it that we shall all be challenged this year to give intelligent, forward-looking, consecrated service in Christ's kingdom.

May the question that challenged Esther almost 3000 years ago ring in the hearts of every Baptist woman this year: "Who knoweth whether thou art come to the kingdom for such a time as this?"

THEY SERVED THEIR DAY AND GENERATION

Harry E. Safford

Harry E. Safford died on December 5, 1949 at Boston, Mass. He was born in Lawrence, Mass., December 29, 1873. At the age of 12, he was baptized in the Second Baptist Church in that city. He was graduated from Harvard University with an A.B. degree in 1893 and with an A.M. degree in 1894, and from Newton Theological Institution in 1903. While in college, he taught history at Prospect Union, Cambridge, and assisted in the Economics Department at Harvard University for one year. In 1904 he was ordained at Granville, Mass., and served the Baptist church there for nearly three years. He was appointed a missionary of the American Baptist Foreign Mission Society August 22, 1907. On September

12, 1907, he and Miss Elizabeth Stafford of Lawrence, Mass., were married. A week later they sailed for Burma. They served in Rangoon until 1922 when they returned to the United States. He is survived by his widow.

Henry B. Robins

The late Professor Henry Burke Robins, Ph.D., who died in Orlando, Florida, on March 11, 1949, where he had been living since his retirement from active service, was born in Harlan, Iowa, on July 8, 1874. Educated at William Jewell College, Rochester Theological Seminary, and the University of Chicago, he was ordained as a Baptist minister in 1898, served as pastor at Oregon City, Oregon, 1905-1907, and then entered

the field of theological teaching and continued until his retirement in 1941. He taught at the Pacific Coast Baptist Theological Seminary from 1907 to 1913 when he went to Rochester Theological Seminary which later became Colgate-Rochester Divinity School. For 20 years he was a member of the Board of Managers of the American Baptist Foreign Mission Society from 1919 to 1939, President of the Society 1937-38; member of the Board of Governors of West China Union University 1923-29; and Trustee of the University of Shanghai 1921-39. In 1920-21 he toured China, Japan and the Philippines and India in 1928-29. He was married on June 6, 1905 to Mary Leone Crouch who with their son Henry survive him.

CROSS WORD PUZZLE

Space required for additional pages in order to include in this issue a report of the Northern Baptist Convention Commission of Review has compelled the tem-

porary omission of MISSIONS CROSS WORD PUZZLE PAGE. See pages 138-139, 154-158, 172-175.

The next CROSS WORD PUZZLE will be published in a later issue.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

For Such an Hour!

Elsewhere in this issue of MISSIONS will be found a detailed description of the new program series, bearing the intriguing and challenging title, *For Such An Hour*. Copies are available at denominational bookstores, priced at 35¢ a copy; \$1.00 for three.

For such an hour! There is a sense of urgency in the title. Surely it suggests that *now* is the time for action. Perhaps it will carry to local chairmen and committees a reminder of the importance of early preparation—including the ordering of the program booklet

and of supplementary materials as well. For resourceful chairmen, even with programs like these with their wealth of suggestions, will wish to make the plans their own by the use of materials of particular interest to their own groups.

High on the list will be *A Book of Remembrance* for 1950. (40¢). Already the greatly increased edition of this denominational handbook of missionary information is

nearly out of print. It would be helpful to have a copy on your reference shelf for the use of the leaders of the various programs. Each might look up the section devoted to the field featured in her program. Prayer requests add significance to the descriptions given; it is thrilling to note that many prayer suggestions begin with "Give thanks for. . . ." There are also many inspiring devotional messages—chiefly on the Sunday pages. In January alone we find *Faith* (7), *Many—but One* (8), *An Open Door* (9), *The Gospel for the Whole of Life* (10), *Regaining a Sense of Wonder* (15), *The Accepted Time* (22) *Our Task* (29).

Now is the time to check the list of recommended source materials to be found in the program booklet itself and to order the desired items from the nearest source of supply, making sure that each such "help" reaches the leader who will have need of it.

No program series, however complete, can possibly list all forthcoming materials. So resolve now to watch for notices in MISSIONS and your state paper con-

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cerning new publications on the theme or on the fields covered by the individual programs. Any not intended for immediate use should be listed (of course, you have a note book!) and kept in readiness for later programs.

Keep a scrap book as well as a note book, for newspapers and magazines will prove a valuable source of items relating to the program topics. Many a missionary program can be "pointed up" with current events. Often one finds a magazine article concerning a situation or a personality which is of real interest to missionary groups. And, of course, **MISSIONS Magazine** should be checked each month for news from the fields. Don't overlook the editorial pages.

Newspapers—particularly in their advertisements—are likely to carry many "timely" designs suitable for use in posters, invitations, etc. It is expected that an early issue of **PROGRAM POINTERS** (possibly the May issue) will feature several. (This will be sent to New Literature subscribers when ready; it will be sent free on receipt of a self-addressed stamped envelope.)



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BOOK REVIEWS

(Continued from page 165)

living. Here are tales about common people that you will read and reread, tell and retell. (Revell; 159 pages; \$2.00.)

Books Received

THE STATE OF EUROPE, A country by country survey of the dynamic forces shaping the future of Europe, by *Howard K. Smith*, Alfred E. Knopf, 408 pages, \$3.75.

THE WAY TO POWER AND POISE, a compilation of 365 daily devotional readings, with a brief prayer at the conclusion of each, edited by *E. Stanley Jones*, Abingdon-Cokesbury, 365 pages, \$1.25.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1950, the 76th annual volume, by *Wilbur M. Smith*, W. A. Wilde Co., 429 pages, \$2.75.

PERSONALITIES IN SOCIAL REFORM, Biographical and interpretative sketches of Sidney and Beatrice Webb, Walter Rauschenbusch, David E. Lilienthal, Mohandas K. Gandhi, and Albert Schweitzer, by *G. Bromley Oxnam*, Abingdon-Cokesbury, 176 pages, \$2.00.

CHRISTIANITY AND CIVILIZATION, the Gifford Lectures, Part II, Specific Problems, by *Emil Brunner*, Charles Scribner's Sons, 143 pages, \$2.50.

I ATTACKED PEARL HARBOR, by *Kazuo Sakamaki*, translated by *Toro Matsumoto*, Association Press, 134 pages, \$2.00.

MR. JONES, MEET THE MATER, A compilation of sermons and prayers of the late *Peter Marshall*, Chaplain of the United States Senate from 1947 until his untimely death at the age of 46 in 1948. Revell, 190 pages, \$2.50.

FREEDOM AND FAITH, America's choice: Christ or Tyranny, by *Samuel M. Shoemaker*, Revell, 125 pages, \$1.75.

SERMONETTES FOR BOYS AND GIRLS, a collection of 36 brief sermons for children, by *Julius Fischbach*, Revell, 160 pages, \$1.75.

THE GOSPEL AND OUR WORLD, How the church must link the Christian faith to the needs of the common man, by *Georgia Harkness*, Abingdon Cokesbury, 126 pages, \$1.50.

THE FIELD OF HONOR, And 99 other stories for boys, by *Archer Wallace*, Abingdon Cokesbury, 157 pages, \$1.75.

LUST FOR POWER, A study of the misuse of power which has become the chief social problem of our time, by *Joseph Haroutunian*, Charles Scribner's Sons, 174 pages, \$3.00.

PANDITA RAMABAI, a biography of India's Christian pilgrim, by *Basil Miller*, Zondervan Publishing House, 121 pages, \$1.50.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, Volume I (Aachen through Basilians), Baker Book House, the first of 13 volumes, one to appear each month throughout 1950, 500 pages, \$4.50.

ON TO ORTHODOXY, by *D. R. Davies*, Macmillan, 213 pages, \$2.50.

THE MINISTRY OF THE SPIRIT, by *A. J. Gordon*, a reprinting of an outstanding book that originally appeared in 1894. Judson Press, 225 pages, \$2.00.

FELLOWSHIP WITH GOD THROUGH CHRISTIAN STEWARDSHIP, by *W. L. Muncy, Jr.*, Central Seminary Press, 215 pages, \$2.50.

TRUSTEES OF CREATION, What the Scriptures Say About Stewardship, by *W. L. Muncy, Jr.*, Judson Press, 94 pages, \$.40.

A BUNCH OF EVERLASTINGS, A collection of 23 sermons on 23 texts that made history, by *J. W. Boreham*, Judson Press, 255 pages, \$2.00.

NOTES ON THE MIRACLES OF OUR LORD, by *Richard Chenevix Trench*, Popular edition, Baker Book House, 298 pages, \$2.50.

Noteworthy Relief Shipments

(Continued from page 171)

gram collections totaled 12,647,026 pounds. Other gifts of supplies, largely packaged foods and vitamins, came to 2,367,718 pounds. A conservative evaluation of these contributed supplies shipped to Europe is \$2,667,231, and to Asia \$2,499,835. Germany, Austria and Greece received the largest quantity of supplies shipped to Europe; and Japan, Korea and China in the Far East. Other shipments in this period were 3,212,774 pounds of medicine, hospital equipment and special supplies which had an export valuation of \$936,471.

Asking for basic minimum needs of 1950 from Church World Service representatives in Europe and Asia exceed \$4,000,000 and 18,000 tons (36,000,000 pounds) of supplies. Needs in Europe for 1950 are indicated by requests for 4,140,000 pounds of clothing, 19,626,000 pounds of food and financial assistance in excess of \$1,465,000.

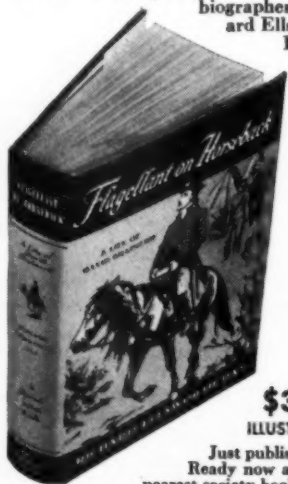
Needs in Palestine included above call for 500,000 pounds of clothing, 200,000 pounds of food and \$200,000. The Displaced Persons immigration program has been projected at \$750,000 to \$900,000 for the coming year.

The total 1950 minimum cash needs for Church World Service is estimated at \$4,035,207.

Like A Meteor...

David Brainerd streaked through the Colonial wilderness — "from towns to timber and from timber to towns" — riding "but a little ahead of death," his love of Christ outshining his love of a woman, burning himself out in the quest for souls . . . to become the "morning star of the missionary movement."

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LETTERS

(Continued from page 136)

I am compiling a comprehensive anthology of Christian prayers, tentatively entitled *Twenty Centuries of Christian Prayer*. It will contain prayers written by representative men and women of all nations and Christian bodies and of all the centuries since Christ. I shall greatly appreciate the help of MISSIONS' readers who will send me copies of favorite prayers, ancient or modern. The contributor of a prayer should mention author, translator, title of the prayer, and title and publisher of the book in which the prayer appeared, if possible. Without the help of many persons, I shall overlook some prayers that ought to be included in such an anthology.—G. A. Cleveland Shrigley, 195 Bird Ave., Buffalo 13, N. Y.

Green Lake Schools

► THE LATE WINTER SCHOOL to be held at Green Lake Rural Church Center, February 21 to March 17 will feature a new course on *The Church in Coal Mining Communities*. Taught by Ward W. Hibbs of West Virginia and Mark Rich of The American Baptist Home Mission Society this course will be built upon an extensive survey in West Virginia coal mining areas. This is probably the first time such a course has been taught at any school for rural ministers. Other teachers at the late winter school

include Rev. C. R. McBride, Central Baptist Seminary, Kansas, Dr. Ralph A. Felton, Drew Seminary, Madison, New Jersey, Rev. Robert T. Frerichs, pastor, Federated Church, Sandwich, Illinois, and Mrs. James B. Wyker, lecturer on rural topics. Mrs. Robert T. Frerichs will conduct a workshop on *Music for the Rural Church*.

► THE SPRING SCHOOL at the Green Lake Rural Church Center will be held April 19 to May 4, 1950. Among faculty participants are Dr. John H. Kolb, professor of rural sociology at the University of Wisconsin, Rev. Edwin L. Becker, Director of Rural Work for the Disciples of Christ, Rev.

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Clayton A. Pepper, Ohio Baptist Convention Director of Town and Country Work, Mr. Theodore B. Clausen will be Director. Prof. Andrew Hopkins of the University of Wisconsin will conduct a workshop, "The Minister's Use of the Weekly Newspaper." Pastors interested should write to Mr. T. B. Clausen, Northern Baptist Assembly, Green Lake, Wis.

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TIDINGS

(Continued from page 179)

and love. A special feature of the film is a Negro spiritual sung by the Mather Choir.

During the second half of the year, Willie Mae receives a letter from her mother saying that she will have to come home. There is no money. All of Willie Mae's hopes and dreams crash; and oblivious to everything around her, she makes her way toward the Prayer Garden. Helen sees Willie Mae, and realizing that something is wrong, follows her. Together the two girls pray. Later the principal tells the girls that Willie Mae can remain at school through the rest of the year if she is willing to work for her board and room. Through the remainder of the year, Willie Mae works hard both at her class work and also at the odd jobs which she does to earn her board and room.

Near the end of the school year, the prayers of Willie Mae and Helen are answered. One day a letter containing a check comes to Mather. The letter asks that the money be spent to keep a worthy and needy Mather girl in school for a full term. The principal tells Willie Mae that she has proved herself worthy of receiving this gift. She may stay at Mather. The film ends happily for Willie Mae, but we are challenged by the ringing question: "What of the many other girls who deserve the same chance? Will good news come for them, too?"

A guide has been prepared to accompany "Good News." The guide gives additional background material on Mather, and it also suggests projects that might be undertaken by groups using the film. It is available from the three libraries of the Department of Visual Aids, 152 Madison Avenue, New York 16, N. Y.; 19 So. La-



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The Three Marys

"In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior."

This was written about Mary Williams, the wife of John Williams, Christian pioneer and martyr of the South Seas. It is true too of the other "Dauntless Women" whose stories are told in the book of that title. (\$1 at denominational bookstores). However this note relates only to the three Marys—Mary Williams, called "the friend of island women"; Mary Moffatt, known as "the mother of the tribe"; and Mary Livingstone, whom her husband called "the main spoke in my wheel." Their lives were presented in a Christmas program of unusual interest, reported by Miss Annie E. Root, Treasurer of the Woman's American Baptist Foreign Mission Society. The title is arresting—the stories are especially good for a Christmas program.

Caught by the Camera

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